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Compleat History OF THE TURKS,

From their ORIGIN in the Year 755,
to the Year 1718.

CONTAINING

The Rise, Growth, and Decay of that Empire,
in its respective Periods, under their several
KINGS and EMPERORS.

Collected not only from the best *European*, but also
from *Oriental* Authors, never hitherto published
in *English*.

VOL. III.



LONDON:

Printed by J. DARBY in *Bartholomew-Close*, for ANDREW BELL
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Lombard-street. M. DCC. XIX.

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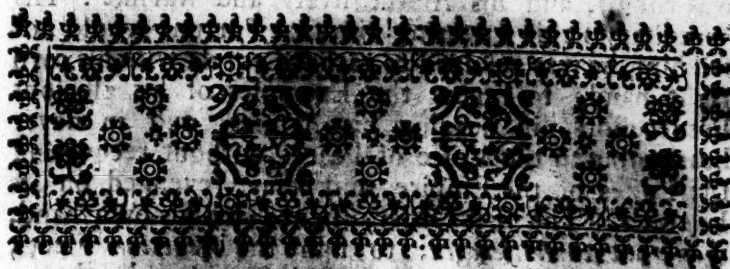


L O N D O N :

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at the Cross-Key and Bible in Cornhill, Wm. TAYLOR at the Ship
in Pall-mall, and John GORDON at the Golden-Arm in
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MUSTAPHA



A COMPLEAT
HISTORY
OF THE
TURKS.

BOOK VII.

CHAP. I.

The Life of Sultan Mustapha.



MUSTAPHA, eldest Son of *Mahomet IV.* Mustapha being freed from his Confinement during *made Sub-* his Uncles Reigns, and assisted by some *ran.* arm'd Men from the Seraglio, suddenly appear'd and mounted the Throne; all the Ministers presently flew to acknowledge him, and with servile Adulation excused the Moments they had lost, in not prostrating themselves before

1695.

fore him. He was a Man in the Vigour of his Years, having yet scarce arrived to one and thirty; his Person was robust, and his Aspect lively and warlike: His hereditary Pride flattering him that Fortune would not fail him, he was resolved to gather Laurels with his own right hand, to renew the Examples of his glorious Predecessors, in heading his Armies, and in never hearkening to the Voice of Peace, without recovering the Losses of the Empire, and being revenged on its Enemies. The first Order, signed by his own hand, was that to *Miseroglu*, to fight the *Venetian* Fleet; wherein he gave a Specimen of his Severity, by threatening to put him and the Captain-Bassa to death, unless they brought the Affair of *Scio* to a good Issue, and that his Mind should never be appeased till he received the joyful News of the Recovery of it: which News no sooner reach'd *Venice*, but they were in the utmost Consternation, not only for the Loss, but also in the highest Ferment for the ill Conduct of divers of their Naval Commanders, many of whom were committed to Prison, and some of them dy'd there, but others had the good Fortune to live to be acquitted by due Form of Law.

The *Turks* having, in the manner above-related, happily recover'd *Scio*, their Thoughts were still busy how they might dispossess the *Venetians* of the *Morea*. The Sersaquier had an Army of 12000 Men, a good Body of them Horse, and 3000 *Greeks* under *Liberracchi*, to attack it; but the *Venetians* had no more than 10000 Foot and 1200 Horse to defend it. The *Turks* were not without some just hopes, that the native *Greeks* of the *Morea* might be well inclined to them; and therefore, to promote a Revolt amongst them, they sent two of that Nation, with a Letter subscribed by the Prime Visier, and writ in vulgar *Greek*, promising them a general Pardon, an Enlargement of their Privileges, and Rewards to the Soldiery, to the end that as soon as they entred into the Country, they would read and disperse it in their Towns. The *Venetian* Commanders being aware of this, resolved without delay to imbarck most of their Troops, and to sail with the Fleet to the *Isthmus*, on the side of *Egina*, to be ready to oppose all Hostilities: That the Cavalry should march by Land as far as *Porto Poro*, a day and

Ch. I. *The Life of Sultan Multapha.*

3

a half's March from *Napoli di Romania*, from whence the Fleet set out under the Command of the Captain-General *Albino*, now substituted in the other's room, whose late Conduct had been displeasing to the Senate: but the Captain-General had scarce reach'd that Port, when, upon some further Considerations, he returned to *Romania*; while *Liberacchi* with 1300 of his Men, forced the *Greeks*, called *Lascariani*, with no great Loss to himself, to abandon the Passes, and so extended his Excursions as far as *Tripolizza* and *Leondari*. Thus the *Serasquier* coming to learn, by a Serjeant and two Dragoons that deserted, the Intentions of the *Venetians*, he anticipated them, and advanced with his Troops as far as *Argos*: There he continued for some days, either in expectation of the Arrival of the Captain-Bassa, or in fear he should not be able to proceed in the Siege of *Napoli di Romania*, which was his chief Aim. In the mean while some Ships peep'd into that Bay, which he taking to be Friends, it occasion'd great Joy amongst the Infidels; but soon finding they belonged to the Republick, he was so concerned, that he sent to *Liberacchi* to come and join him, and at the same time used his utmost, one while by Scaling-Ladders, and then by Flatteries, to win the Walls, and the Heart of *Uracchia*, Governor of the Castle of *Argos*: but none of his ways succeeding, he resolv'd to secure his Camp by a good Entrenchment, to extend his Right to the Sea-ward, covered by a Morass, and his Left to the Gardens of *Argos*, for the Defence of those Works, and his Rear was covered with the Mountains.

Serasquier
breaks in-
to the Mo-
rea.

The *Venetian* Troops landing again at *Romania*, General *Stenau*, with *Augustin Sagredo*, who, in the Generalship of the *Morea*, was become Successor to *Marino Michelo*, marched at the head of them to *Paleo-castro*, a ruined Place between *Napoli* and *Argos*, about four miles in Circumference: The Orders were, that the Preservation of *Argos* was of such Importance, that they ought to dislodge the Enemy from thence, and beat them out at all adventures. It was well known the *Venetians* were inferior to them in number, but that Discipline was wont to prevail, and they ought to be confident of Success against those Barbarians, whom they had so often defeated and put to flight:

1695.

But notwithstanding all this, *Stenau* having called a Council of War again at *Paleocastro*, it was the unanimous Opinion there, that they ought not to proceed to attack the *Turks*; that the *Serafquier* was expecting them in a strong and advantageous Camp, that the main Body of their Horse would fall upon the *Venetians* Right Wing, and yet they must rather with Sword in hand, than with the use of their Fire Arms, defend the Gardens, recommended to the Valour of the Infantry, and strengthened with several Pieces of Cannon; that there remained yet Danger of greater Evils, if the *Ottoman* Fleet should approach; that they ought not to hazard the Fate of so great a Kingdom upon the Event of a Battel, which was always uncertain; that they might temporize, and without any Risk obtain their Ends, because the Enemy would soon come to want Subsistence. These Sentiments being transmitted to *Napoli di Romania*, the Captain-General wavered in his Mind upon them; and requiring the Opinions of others, some fell in with these Reasons, but others alledged, that the Streights which *Argos* and *Corinth* were in, and the Doubts they had concerning the Motions of the Captain-Bassa ought to incline them to fight the Enemy. Now about fifty Christian Soldiers deserting from *Paleocastro*, and exaggerating the Weakness of the *Venetian* Army, the *Serafquier* drew out of his Trenches the best of his Cavalry, with Orders to march against the Enemy. *Stenau* having obtained the Consent of the Captain-General to engage, he divided his Men into two Lines; and having posted four of the foreign Regiments in the Center, he quitted *Paleocastro*, and marched against the Infidels. The *Turks* having got beyond the Village of *Maubera*, which they had seized on, their Camp quickly appeared to the *Venetians*, against whom they soon thundered with their great Cannon, and made a bold Charge upon their right Wing; but tho some Soldiers fell, every body kept such good Discipline, and stood their ground so firmly, that the Assailants were repuffed with great Loss, and put into Confusion. General *Stenau*, on his part, making a shew of attacking the *Turks* in Front, suddenly wheeled to the Right, with a Design to seize the Hills, to pass to the Village, and to attack them in the Rear and Flank.

Ch. I. *The Life of Sultan Mustapha.*

5

Flank. The Serasquier perceiving the Artifice of his Adversary, endeavoured to elude it by his Strength, and therefore at the same moment charged both the Wings: the Right, as before, withstood him vigorously, but attacking the Left with a 1000 brave Janizaries, and 2000 Spanis, they disordered the Regiment of *Rossi*; and if the General had not galloped thither, animated the foreign Troops, and caused the Regiments of *Grimaldi* and *Solzburg* to advance from the second Line, the Disorder would still have been much greater: The Action ended with the Day, after which the *Turks* retired within their Trenches, and the *Venetians* prosecuted their March till two in the morning towards the right of the Village of *Argos*. Having halted there, and given the Soldiers some rest, two *Turks* came in the dark to inform them of the Retreat of the Serasquier, and that he marched towards *Corinth*, leaving behind him nine Culverins, two Field-Pieces, two Mortars, several Bombs, Grenadoes, Balls, and other warlike Implements. *Stenau*, to reward the Perfidy of the fifty Deserters before-mentioned, caused them to be cut to pieces, and exposed their Bodies to the view of his Army, that they might be terrified from the like Crimes by such frightful Examples. The *Turks* had 600 Men killed, and 400 wounded in this Action; and amongst the first was *Becchir Bassa*, the Serasquier's Son-in-law: 110 of the *Venetians* only fell, and among them one or two of Note.

Venetians
defeat the
Turks at
Argos.

The Christians wanted a swift Body of Horse to pursue the Serasquier, who made all the haste he could to get out of the *Morea*; yet the *Albanians* followed him at the heels, and did him much damage, in seizing his Provisions, the Baggage, Horses, and other ways. Great was the Applause, the Esteem and Comfort of the People, to find the *Turks* defeated by the single Arms of the Republick, and that the Triumph was their own. The Senate, to confirm the Fidelity of the People of *Argos*, *Corinth*, and *Romania*, eased them of Contributions, and allowed the *Corinthians* the Enjoyment of some Benefits appertaining to the Publick. The Arms of the Republick having thus prevailed over the *Turks* by Land, the Captain-General was desirous to exert also their Power by Sea. He tar-

ried

1695.

*Fight between the
Venetians
and Turks
at Sea.*

ried for some time at *Gaurio*, in the Isle of *Andro*; with twenty three Men of War, four Fireships, twenty Gallies, and six Galleasses; and being at length joined by the auxiliary Gallies, he set sail towards *Scio*, where he might probably expect to meet with the Captain-Bassa, who might have a Jealousy that the *Venetians* returned thither with a Design once more to conquer the Island. *Mezzomorto* was now advanced to that Post, for having fought so bravely at *Spalmadori*; he was on board the Capitana, had with him, besides Gallies, eighteen Gallies, and thirty three Men of War; that is, twenty Sultanas, ten *Algerines*, and three *Tripolins*. The *Venetian* Fleet on the 25th of *Sept.* entered into the Channel of *Spalmadori*, upon which *Mezzomorto* with his great Ships, favoured by a South-East Wind, came down boldly upon the *Venetians*, whose Gallies and Galleasses, by reason of the Turbulency of the Waves, being for the present of no use to them, they had the good Fortune to get behind a Point of the Isle of *Scio*, and to cover them. The Men of War began to fire upon the Enemy: the *Venetians*, tho subjected to divers Inconveniences on this Occasion, bravely sustained the Fight; and being at last carried by the Current as far as *Spalmadori*, they at the mouth thereof came to the Discharge of their Musketry. The Fight ended with the Night, and was more detrimental to the *Turks* than the Christians; they renewed the Engagement next day, and 'tis more than probable that the Christians would have gained a compleat Victory, if the Wind had continued as favourable to them as it proved to their Enemies: However, they got the better of them, and the Loss was so considerable, that the Captain-Bassa had 300 Men killed on board his own Ship.

When the Captain-General came on the Coast of the *Morea*, he transmitted an Account of the two Sea-Fights to the Senate; upon which he made some Reflections, or rather signified his own Desires to them. He set out the Courage of the *Turks*, which the Accidents relating to *Scio* had inspired them with; that he had gone to find them out upon their own Coasts; that he had the Misfortune not to be in the Fight, and that he could have wished himself on board a Man of War (for you must know that *Contarini* commanded the

Ch. I. *The Life of Sultan Mustapha.*

7

the Men of War, and the Captain-General was on board one of the Gallies :) That Men of War were the stoutest, nay the only necessary means to preserve the Dominion of the Seas. And as in the time of the *Canadian War*, one Man of War of the Republick put the Enemies Fleet to flight ; so the Porte, at the Instigation of *Cuperli* and *Mezzomorto*, had lessened the number of small Ships, and ordered the building of Sultanas: That the *Turks* in the beginning of the War had no more than six of them, but that in the month of *September* they saw no less than twenty facing them: That the sailing of Men of War and Gallies together was very difficult ; the first requiring windy, and the other calm Weather : That the Galleasses were of use in former times, and always terrible to the smaller Ships, but that they could not, with six Guns aside, withstand Ships mounted at least with forty ; and that consequently they were rather an Impediment, by being obliged to be towed off by the Gallies, than a Help to them : That great Ships have more Strength, that they had had four Engagements in the space of eight Months ; and it was left to the Wisdom of the Senate to consider what Answer to give to these Particulars.

When some time after a Proposal was made to disarm two of the Galleasses, the same was opposed as an Innovation ; but others being for laying aside their old Methods, it was urged in the Senate, That the Art of War was not only refined in respect to Sieges and Battels by Land, but also in Sea-Engagements : That the Navies, which in times past were formidable on the account of Bulk and Arms, would be now laughed at and despised : That the Usefulness of a Man of War is known by Experience, if they considered the Bulk, which smaller Ships could not face, or the Number and Bigness of her Cannon, which will tear them to pieces and sink them : That *France* indeed had some Gallies, but that they never fought with them against the *English* and *Dutch* : That the Dominion of those Seas was contested by those Nations only with Men of War : That the *Turks* having learnt that their Gallies served only to augment the Triumphs of the Arms of the Republick, had put their Strength and Confidence in Men of War : That the Captain-Bassa was on board one of their Sultanas, and that to their advantage,

*Speech in
the Senate
for the u-
sing Men
of War.*

[1695.

seeing in more than one Fight between us and them, the Victory remained doubtful : That their Imitation was not to proceed from the Practice of the Barbarians, but rather on the contrary, from universal Examples; and the pressing Services of their Country : That therefore the Senate should allow the Captain-General to hoist his Colours on board a Man of War; that they might expect great Advantages from it; and that by how much the more dangerous the Guide is, who has no other Light in his Hand than that of Fire, so 'tis as clear as the Sun, that by the Custom and Approbation of the World they had no reason to fear a shock.

Another
in favour
of the use
of Gallies.

Others opposed the proposed Innovation, and affirm'd, that the Rules of Discipline which had prevailed for Ages, and been attended with successful Actions, ought not to be altered in an Instant; that their Ancestors had transmitted to Posterity the Rituals of the chief Power of the Captain-General, and among the rest, in what Ship he must go on board: that the same Motives, in respect to the antient Institution, were still in being; that great regard ought to be had for the Preservation of the chief Commander, who for the good of the Publick, and with less Danger, might continue on board a light, nimble, and well-mann'd Galley, rather than in a Man of War: That Fires casually happening in every Fight, had consumed some of them; that great care ought to be taken, for their business was not only to preserve the Fleet, but also the *Isthmus* of *Corinth*, and all their Dominions, which consisted in a long Tract of Sea-Coast; and to be ready upon all occasions to flee to support it, and if attacked, to provide for its Defence, to assist and govern it; that he should never be able to do his Duty well, if on board a Man of War, that received its Motion from the Wind, which was sometimes obstinate, and sometimes uncertain. That thus in the time of the *Candian* War, *Grimani* Proveditor-General of the Sea, put the like request to the Senate; but that the Senate wrote to *Capello*, the Captain-General, that he should keep on board the Gallies, and that *Thomas Morosini* should have the sole Command of the Men of War; that every body was well appriz'd of the Experience and Courage of Captain *Bartholomew Contarini*, who is

Ch. 1. *The Life of Sultan Mustapha.*

9

is so much extolled in Captain-General *Molines's* Letter, that the Senate, in recompence of the many proofs he had given of his Valour, had raised him to the degree of Knighthood; and should the Command of the Men of War be taken from him, and he raised to a higher Post, the World would believe we were not well pleased with his Conduct; that famous Captains are very rarely to be met with, and that Fame and Esteem bestead us, from the most substantial Encouragement we give them.

The Affairs of *Dalmatia* having nothing memorable this Year, we pass elsewhere. In *Poland*, a Diet Affairs of Poland. must be called, without which the Republick can come to no Resolution, and no Money be raised; yet 'tis always difficult in a full Assembly to obtain a general Consent, especially where the People are oppress'd by the Nobility: the Nobility are always on the guard against the Royal Authority, and the King has work enough to do to pacify so many Jealousies and Divisions. A Dispute arising at this time between *Sapieha* the *Lithuanian* General, and Prince *Kadzewil*, and then with the Bishop of *Wilna*, their Animosities rose so high, that at the beginning of the Assembly they came from words to blows, and the most moderate had much ado to separate them. Some Provision indeed was made for the Publick by the Diet, but so slowly, and there was so little understanding between the great General of the Crown and him of *Lithuania*, that they had not got their Troops together till the last Month of the Campaign; and *Sapieha* had scarce begun his March towards *Moldavia*, when his Domestick Affairs brought him back into his Quarters.

The King, Kingdom, Confederates, and especially *Czar's*, the *Muscovites*, cry'd out against them: the *Czar Peter Campaign*, said, the *Poles* ought to have march'd against *Budziac*, when he had an Army to attack *Oczow*, and another to head himself against *Asoph*; which should have been an example to those Generals. Noble and generous indeed were the Ideas of that Prince, who disposed one Body under the Command of a Native General, for the Conquest of that Place, standing at the Mouth of the *Boristhenes* on the *Black-Sea*, and another Army under General *Francis le Fort*, a *Genoese* and his Favourite,

1695. yourite, against this last, situate at the Mouth of the *Tanais*, or *Donn*, with a design to follow him in Person. It's pity his Endeavours had not been well seconded; but so it was, that when the *Muscovite* Generals had taken four Forts on the *Boristhenes*, and they design'd to proceed towards *Oczow*, that succeeded not, no more than the *Czar's* Enterprize against *Asoph*.

Asoph described.

Asoph, a famous Emporium of the *East*, called by the Inhabitants *Asack*, was formerly named *Tanais*, from the River of that Name, which divides *Europe* and *Asia*, and contains in it an Island; which when it is upon discharging it self into the *Palus Maotis*, or the Sea of *Zabachie*, in our Language is called *Tana*. The Republick of *Venice* had a Consul there for the security of their Commerce, and every Year sent six or seven large Gallies thither, to fetch Spices and Silk. When *Mahomet II.* took *Constantinople* and *Cassa*, his Successors render'd the Passage thither so difficult, that the Commerce between it and the *Mediterranean* was in a manner quite lost: the *Muscovites* in 1676, by the help of the *Cossacks*, had the fortune to surprize it; but they did not continue long Masters of it, but it came again into the hands of the *Turks*. Wherefore the *Czar* having sent from his Arsenal at *Veronitz*, on the *Tanais*, a vast many Barks with Men in each of them to form the Siege; the great Preparations he had made, together with the numerousness of the Artillery provided to batter the Town, and the Prize made by the *Cossacks* of two *Turkish* Ships laden with Cannon for *Asoph*, flattered them with the utmost hopes of taking it; tho either the Bravery of the Garrison, or the Inexperience of the Besiegers let them see their Hopes were fallacious and ill-grounded. They repulsed all the Attacks which were made by a numerous Army, encouraged by the presence of their Sovereign, who from the Power of Commanding, the Displeasure of being repulsed and balked, and the Desire he had of Glory, order'd the Soldiery confusedly to the Shambles: And being at last enraged at the entire Disappointment, he ill used the Generals who had promised him the Conquest of the Place; then breaking up the Siege, after he had erected a Fort to block up *Asoph*,
he

Czar fails to take it.

Ch. I. *The Life of Sultan Mustapha.*

11

he retired home, but with a resolution to return and make another attempt upon it.

We have already mention'd the advancement of *Sultan Mustapha* to the Throne, who to shew a Mildness of Spirit, at first confirm'd the Prime Visier in his Place: and then making enquiry into the State of the Treasury, and being answered by the Tefterdar, there remain'd no more than fifteen Purfes therein, what then, said he, is become of all the rest? To which it was answered, his Predecessor had disposed of it; he answered, 'tis well, and I shall take it from them who have received it. He also startled the Visier and the Bassas of the Bench, who knew not what to say, act, resolve, or whom to trust; nay, when he vested the Visier according to custom at his Inauguration, he told him, that he should be careful of what he did, that he should treat his Soldiers well, and above all, to be sure to tell him the Truth; and if not, he should soon know and be sensible of what should follow: But however, afterwards to remit somewhat of this Severity, he sent his Kissar-Aga, in Ceremony, with great Attendance to carry the Visier a Paper he had compos'd in the time of his Solitude; all which could not make the Visier easy in his Mind, but that he had certain Apprehensions of Death continually upon him.

Whether it was his natural Genius, or that he only affected an universal Esteem; he frequently spoke of War, and gave out he would expose himself to any Dangers for the good of the Publick, and dispatched circular Letters to all Bassas, Interpreters of the Law, and Military Officers, and others, signifying, That his immediate Predecessors having spent their time in Idleness, the Affairs of the Empire were managed according to the Inclination of the Ministers and Eunuchs of the *Seraglio*; and so instead of preserving the People in Peace, they had involved them in a very destructive War, both on account of the loss of their Frontier Garrisons, and of the many *Mussulmen* that had been carried into Slavery; that for his own part, he was resolved to behave himself quite otherwise, and to imitate the great *Solyman*, one of his most glorious Predecessors, who at the head of his Armies enlarged the Boundaries of his Empire, and the general Prosperity

First Actions of Sultan Mustapha.

His Letter to his Officers.

1695.

city of his Country; and therefore he was resolved to go and command his Army in *Hungary* himself, and to hearken to no Overtures of Peace, till he had recovered all they had lost from his Enemies, or at least brought them to an honourable Treaty worthy of his Name.

Now began great Changes and Alterations to be made amongst the Officers of State, only the Visier and Musti continued yet in their Offices, and the greatest part of the others consisted of old Servants of the Court, established in the time of *Mahomet IV.* of whose Fidelity the Queen Mother, who was a Native of *Retimo*, had a greater Opinion than of others; and to make room for them, the Caimacam, Master of the Horse to the Sultan, and the Chiaia-Bey of the Janizaries were displaced, with the Janizar Aga, and the principal Officers of the Spahies. After which, the Sultan confirmed his Resolution of going into the Field in Person: and that due preparation of Money might be made for the same, the Grand Visier was strictly enjoined to give an account of eighteen Millions in thirty Days, besides the Arrears due to the Soldiery in Sultan *Achmet's* Reign: And notwithstanding all the Excuses he could make, he was taxed at a Million and a half, and five Millions in Jewels: likewise a good round Sum was demanded of the Caimacam and other great Officers; besides, the Queen Mother furnished her Son with seven Millions and a half in ready Money, and half a Million was taken from the Widow of the late Sultan *Achmet*; a considerable Sum exacted from the Kassar-Aga, the like was also demanded from the *Ulema*, and all the Ecclesiastical Lands and Estates were taxed.

*Land
Taxed.*

In short, the Sultan spent his whole time in amassing Money, and writing Letters and receiving Answers relating to the raising of Men and other Affairs, without interesting his Visier therein, to his and others great Terror; who seeing now his humour and intent upon going to the War, by an humble Petition represented to him, that they were concurring with him in the same to the best of their power, only they craved he would indulge them so much time, as to gather their Militia into a Body, and make Provision for their Subsistence, of all which they gave him a particular account

account in writing; and concluded, that since it was the Custom of the *Germans* to be late in the Field, they did not doubt but to be beforehand with them, and to grace his first Expedition with the success of glorious Atchievements, and so forth. The Sultan hereupon raised all the Force he could, and sent certain Aga's to the *Tartar Han*, with Money and Presents, to engage him in his Interest: The Prime Visier on the other hand seeing the many Difficulties they had to encounter with, in a Petition laid before the Sultan the impossibility of making a Donative to the Soldiers, amounting to twelve Millions, whenever the Grand Seignior made his first Campaign: but his answer was, *That he did not esteem himself obliged to a* ^{Gives no Donative to the Soldiers.} *Custom begun in the most flourishing times of the Empire, diery those Days being now past; and that it would be an insolence in the Soldiery to expect a Donative from him, who was not in the least beholden to them for his being placed upon the Throne, to which he came by Succession; and that whoever had opposed him therein, would have been guilty of Treason, and ought to die by their Law.*

But tho the Visier did all he could to chime in with the Sultan's humour of going to the War; yet he could not so far cover his Passion and dissemble his Countenance, but it was taken notice of by his Master, who deprived him of his Office, and banished him at Midnight to *Chisme* in *Natolia*; but this Proscription continued not long, before he was brought back to *Adrianople* and strangled: The Caimacam was served the same Sauce soon after, and the whole Face of the ^{Visier} Court changed in a little time with new Officers and Ministers. The Visier was succeeded in his Station by *Mahamer* a *Bosnian*, a young Man of five and thirty, and unexperienced in War, who a little before had, at the desire of the Sultaness *Valida*, been made Caimacam of *Adrianople*, but he lessen'd his Salary and Perquisites a pretty deal. So the Sultan, as he thought, having purged his Army of Cowards, and his Councils of ill-affected Ministers, began his March from *Adrianople* on the 10th of *June*, with a good Army, and they ^{New Orders for the Army.} talked of nothing less than the taking of *Buda*; but before he set out, he caused the following Orders to be published: *That no Man going to the Wars should be served*

1695.

served by young Boys: that good Order and Discipline should be observed in the March: that no Man should ride out of the common high Road, or by By-ways into the Corn-fields, Vineyards, or other Grounds belonging to the Husbandmen. And several Examples were made of the Transgressors of this his Pleasure, by his own Order.

Mustapha
marches
for Hun-
gary.

All things being now in readiness for the Sultan's March, the *Janizar* Aga, with his *Janizaries*, according to usual Custom took the Van, and kept one day's March before the rest of the Army; the Sultan, attended with the great Officers of the Empire, set out on the 20th of June, but after some few hours halted, to give time to three of the greatest *Beglerbegs* of the Empire to come up with him, viz. those of *Damascus*, *Aleppo*, and *Natolia*, every one of which brought 1200 Men with him; with all which, and others attending the Sultan in his March, they amounted to no more than 12000 Horse, with which he marched from *Adrianople* in six Days to *Philippopoli*. When the Sultan came to *Belgrade*, he there found *Miseroglu*, who had been dispatched before to draw together the Veterans, and an Army under his own particular Command. All which being put together, the whole amounted not to above 55000 Men, 5000 *Tartars* included.

E. of Sax-
ony Gene-
ral in
Hungary.

To oppose the vigorous Efforts of this young Sultan, the Emperor *Leopold* was pleased to confer the Command of his Army upon *Frederick Augustus* Elector of *Saxony*, a young Prince of five and twenty Years of Age, robust, active, of a warlike Genius, and who had made the two last Campaigns in *Flanders*; he supplied the Emperor with 8000 of his own Troops, and took the Command of the Imperial Army on the same terms as the Elector of *Bavaria* had done: under him Count *Caprara* had the chief Command. The Elector on his arrival in the Camp was pleased with the Army, which consisted of 30000 brave *Germans*, without reckoning a good Body of national Troops. The Elector, a few days after learning by his Spies, that part of the *Turkish* Horse appeared on the right of the *Danube* towards *Banzova*, and that Bridges were made there for the Conveniency of the whole Army; it was concluded, their principal design was either against Upper Hungary or *Transylvania*. The Sultan indeed

indeed at first was disposed to attack *Peterwaradin*; but the Experience of the former Campaign, at last weigh'd so far, that he resolv'd to go upon a more feasible Enterprize, such as might redound to his Honour, and the Exaltation of his Fame.

The Elector hereupon resolv'd to detach five Regiments of Horse, and a Body of Hussars to *Betsch*, under *Marsigli*, there to make a Bridge for the Passage of the Army, to fall on the Rear of the Enemy, if they should march towards *Transylvania*. Now the Elector being informed that the *Turkish* Army had directed their march towards *Temeswaer* with twenty pieces of Cannon and six Mortars, and soon after that it was impossible for him to advance that way by reason of the Morasses, which must incumber him; *Mustapha* was at leisure to proceed without Interruption, and fall upon *Lippa*. On the other hand, the Elector, on the false Information aforesaid, being obliged to fetch a compass, repass'd the *Theysse*, took the way of *Segedin*, and was five days march short of *Lippa*, when assaulted and taken.

The Sultan halting at *Temeswaer*, detach'd 15000 Turks take Men to attack *Lippa*; Obedience and Hopes of Glory, and accompanied them to the very place on the 9th of September, where without erecting any Batteries, or making any Approaches, after they had filled the Ditches with Fascines, they made an Assault in four several Places, and with so much Fury, that tho the *German* Garrison, which consisted of 1600 Men, shew'd intrepid Resistance, yet the Weakness of the Place in an hour and an half, yielded to the Numbers and Superiority of the Infidels, who put 1000 of the Men to the Sword, carried the Governor, a few Officers, and the rest of the Soldiers into Servitude, and found a good quantity of Ammunition in a *Palanka*, eight Mortars, and 39 pieces of Cannon. The Sultan approaching to taste of the Conquest, cruelly feasted himself with the Blood of two hundred unhappy Prisoners, whose Heads he order'd to be struck off before his Face. He had no thought at that time of abandoning the Place; but having intelligence that the Imperial Army had pass'd the Morasses near *Chonad*, and were marching towards *Arad*, he order'd all the Works to be blown up, and the Provisions to be carried to *Temeswaer*.

To

1695.
As also
Titul.

To the misfortunes of the Imperialists in the loss of *Lippa*, we may add that of *Titul*, which was invested by the Troops, which the Sultan had left at *Belgrade*; which by the help of the Vessels they had there, were carry'd before it. The Place was surrounded with a good Wall, and had some Outworks besides, the Castle stood on an Ascent; and yet the Enemy made themselves Masters of the Counterscarp presently, and in an hour and a half of all the Place; without General *Herbeville*, who was with 8000 Men encamped at *Kobila*, and had several Ships at his Command, his being able to prevent their Landing, and interrupt their Success.

The Turks now directed their main Force against *Transylvania*. General *Veterani*, to avert the Designs of *Mustapha*, had already come and taken Post at *Lugos* with 7000 Germans, that so he might without being at too great a distance from the Province, be able to join with the Elector; and there he chose a strong Camp, surrounded with a Ditch, a Wood, and a Morass: He made great difficulty to give Credit to a Sentinel, who inform'd him of the Approach of the Ottoman Army. If that of the Emperor continued still at *Arat*, from whence the Elector and *Caprara* had writ, they would come and join him; he could not conceive that the Turks should either rashly suffer themselves to be hemmed in, or that the Imperialists should not have given him the least Intimation of this, that so he might in time have retired to the *Iron Gate*, or under *Caransebes*: Nevertheless, he used all necessary Diligence on so emergent an occasion; he detach'd a *Groat* Corporal, with some Horse towards *Lugos*, to observe the Motions of the Enemy, and they discovered several Bodies of them in the neighbouring Parts; and the same Morning some of their Squadrons drew so near, that *Veterani* order'd presently four Pieces of Cannon to be planted on the side of the Ditch, to fire and keep them further off. About 10 a-clock the Sound of Trumpets and other barbarous Musick gave them notice of the Approach of the whole Turkish Army: the Christian General gave orders to use Cabions to pass over the Cannon, and that the Foot should advance to defend them; the Fury of the Turks did not give them time to finish them: the Turks made their

their Attack with great desperateness, and the *Germans* for an hour together stood their Ground firmly, gave the Enemy two Repulses, and fill'd the Trenches with their dead Bodies. But as the *Turks* brought up fresh Troops in lieu of those who were repulsed and slain; the Imperialists, by reason of the fewness of their numbers, were obliged to continue always in Action. The Courage of *Veterani* was no way daunted; he ordered some other Squadrons of Horse to advance to support the Infantry, and they shew'd so much Valour and true Courage, that the Enemy were repulsed. The *Turks* enraged with so many Rebuffs, renew'd the Fight; and Multitudes at last prevailing, they made themselves masters of the four pieces of Cannon; but tho they had gain'd this Advantage, *Veterani* would make a new trial to recover them: they fought it thro and thro, he recovered them once and lost them again, and as his last Effort, putting himself at the head of his Troops, against shoals of Enemies, he had the Courage and Fortune to intimidate the first File and put them to flight; but the Imperialists by reason of the Ground being not able to draw up their Squadrons entire, the Enemy return'd to the Charge and restored the Fight; and such unequal Force obliged the Christians to retreat. *Veterani*, who had supported the Van, came now to defend the Rear-Guard, ^{Turks de-} ^{feat Vete-} where having received three great Wounds, he lost ^{rani at Lu-} ^{gos.} so much Blood, that it was with much difficulty they carried him out of the Battel: His Absence, and the best of the Officers being either killed or wounded, brought the Victory, which had continued dubious for six whole hours, to favour the *Turks*, who lost above 4600 Men, and had 800 wounded. Among the slain were *Mamut Bassa*, Beglerbeg of *Romelia*, celebrated by all to have been one of the most accomplish'd Soldiers of his Age, and the most warlike Cavalier of all the *Ottoman* Empire; he was an *Albanian* born, a Man of great Reputation and Fame, and was slain with three Carbine Shots. *Sahim Mahomet Bassa*, the Bey of *Scopia*, fell also in this Battel by a Carbine Shot; he was a brisk daring Man, and a good Soldier; being named *Sahim*, which signifies a Faulcon, and was the next to the Prime Visier; he carried three Horse-Tails before him, and was much lamented at the Court,

1695.

especially by the Sultana *Valida*, not only because he had been her Son-in-Law, but a Person endued with many rare and excellent Vertues: besides these, many of the *Janizaries* and *Spahis* Officers fell. Of the Imperialists, there fell 1000 Foot, and 1400 Horse; but the greatest loss of all was, the death of so brave a Commander. The Chariot into which *Veterani* was put to carry him, being retarded by some Palisades stuck thro the Camp, and coming to a Morass, it was so bogged, that it could not be brought off; upon which his Friends mounting him on a Horse, and being supported on either side, because he was so weak he could not sit of himself, the Enemy overtook, unhorsed, and killed him. General *Truches* with the 4500 Men that escaped, returned expeditiously to the Iron Gate, and from thence to *Transylvania*.

Mustapha being now free to attack *Lugos*, which he mastered by Assault, and *Caransebes* being abandoned by *Truches*, the Sultan ordered the Artillery of both to be convey'd to *Belgrade*: all which very much exalted this young Prince's Reputation, and gain'd him a mighty Esteem amongst all the great Men of the Empire, both Military and Civil; tho in reality nothing could be attributed to his Experience, neither did he give any great Indication of his personal Bravery, he keeping ever in all Actions at a distance, and out of Musket-shot.

Now the Sultan being sensible of the great Honour and Fame he had gained, by the unexpected Successes of this Campaign, and unwilling to lose the same, as soon as he heard the Imperial Army was marched towards *Transylvania*, he resolved not to tempt Fortune any more this Year, but after he had given Directions for providing *Temeswaer* with all Necessaries, to return home by the way of *Wallachia*; of which he gave the Prince notice, and commanded him to repair the Bridges, and mend the Ways, for the more easy Passage of his Army: the like Orders were sent to the Prince of *Moldavia*. The Sultan wrote several Letters himself to his Mother, and the Chief Governor of the Province of *Natolia* and others, recounting all his great Actions and Successes, for which he commanded great Rejoicings to be made throughout his Empire, in regard he had taken and laid desolate

Ch. I. *The Life of Sultan Mustapha.*

19

a greater City and Territory than that of *Belgrade*, slain above 10000 *Germans*; and made above 3000 Prisoners.

The Sultan being come near *Widin* with his Army, the Prince of *Wallachia*, as not knowing how in reality he stood affected towards him, with his Head and Heart full of Anxiety and Trouble, came thither to wait upon him; and so they continued their March to *Turno* over against *Nicopolis*, where the Grand Signior passed the River, and calling for the Prince, he bestowed a rich *Caftan* upon him, as a Signal of his Favour, and told him he was much pleased with his Service and Diligence, requiring him to return home; and above all things commanded him to observe Justice, which if he did, he should always enjoy his Favour. And here 'tis for ever to be recorded to the Honour of this Sultan *Mustapha*, that in passing thro *Wallachia* strict Discipline was kept, and the same observed with so much Rigour, that a Soldier durst not steal an Egg, Pullet, or an Hen, and a *Tartar* was known to be hanged for taking away a Kid by force, and two *Asiatick Turks* were hanged on a Tree for robbing a Bee-Hive. Turkish Discipline.

The Sultan at length with his Army being come to *Adrianople*, it was thought requisite for his more triumphant Entry, to make it into *Constantinople*, the Capital City of his Empire; according to which, about the beginning of *November* he entred the same, in company with his Mother, with such Applause and Joy of the People, that the like was never known there before. Among the particulars of this Triumph, 300 Slaves were shewed and represented for great Generals and Captains, nay, some no less than *German* Princes: All the light Cannon, Field-Pieces and Ammunition, Colours, Flags, Drums, and Trumpets were shewn, and brought into the account of the Spoil, with a Report among the Soldiery, that the *Turks* had not lost 500 Men, killed in the Field; whilst others, who came from all the adjacent Countries, wept for Joy, saying, That the time was now come, that God would avenge himself on the Christians for their Pride, and would for the future blind them in their Designs, and infatuate them in all their Counsels. Sultan's triumph-phant Entry.

The *Venetians* in the Spring of this Year being much infested

1696.
Delfino's
Proposal to
the Senate
to besiege
Dulcigno.

infested with the Piracies of the *Dulcignians*, who were protected by the *Turks*, *Delphino* Proveditor-General of *Dalmatia* wrote to the Senate for their consent to besiege it. He set forth the Necessity of it, and the supposed Facility of the Conquest; the first, by reason of the Depredations committed, and for decency sake; that if the Dominion of the *Adriatick* Sea was maintained by the Republick in the face of so many Princes, and that the Terror of their Arms had extended it self so far into the Continent, there was no manner of reason the Temerity of a few Pirates should be let go unpunish'd. As for the other, that *Dulcigno* was none of those Fortresses, which was formidable either by Nature or Art; that it did not abound with Ammunition, and had no strong Garison in it; that the Troops might be commodiously landed at *Val de Noce*, and soon seize a slip of Land adjoining to the Continent, by which means they might hinder any Succours to come to the place by Land, as they might with their Fleet by Sea; that *Solyman* Bassa of *Albania* was marched with the Troops for *Hungary*: Nevertheless, these sorts of Undertakings being uncertain and contingent, they were desired to weigh the same well, and seeing the publick Good was that which was in view, to put the same in execution, they were required to send a Reinforcement of Men, Money, Provisions, and Directions to *Prioli*, Commander of the Men of War in the Gulph, to conform himself to his Orders.

The Senate consenting to the Enterprize, and the Proveditor having drawn between 7 and 8000 Foot together, with a fair Wind, on the 8th of *August* came in sight of *Dulcigno*, and landed his Troops in the Vale of *Girana*, to the left of the Town.

Dulcigno, antiently called *Olcinio*, stands on a rocky and rugged Hill in *Albania*, at the Mouth of the stormy Gulph of *Drino*, vulgarly *Lodrina*; the utmost Declivity of which reaches two hundred Paces into the Sea. It has two Bulwarks defended by two Towers in the Front; its left side is unpassable, by reason of a hard Cliff, and the right by a great Counterescarp or Curtain, which hinders the Ascent to it: on the top of all, towards the North, stands a Castle, which commands the Continent, with a Fort or Tower

Tower in the midst of it, and with another lower for the defence of the right side of it. When *Delphino* came to view the place, he found to his surprize it was quite another thing than what was represented to him, and by him to the Senate; but yet not willing to despair, he formed the Siege without delay, and six Batteries of Cannon and Mortars were erected against it by the Direction of *Buco*, a Man of Experience and Superintendant of the Artillery; four of them play'd on the right side of the Town, the fifth on a little Peninsula facing the Sea, and the sixth consisted of two Falcons against a Well, from which the Besieged drew their Water, and was contiguous to the left Gate, where they built their Vessels for pirating. They had scarce begun to ply their Batteries, when 1000 *Turkish* Foot, under the cover of a Wood, attempted either to force their way into the place, or at least to promise Succours to the Besieged; but they were soon put to flight by *Burovich* and his *Morlaques*. But the *Turks* appear'd next day, to the number of 5000, and as it were offering the Christians Battel, they were soon repulsed, with the loss of above 1000 of their Men, and fled to the Woods and Mountains for their Security. But tho the Bombs did much damage within, there was no probability of taking the place without mining, and it was thought best to go to work, and to fix it under the Angle of the Tower, at the Curtain before named: but the Provéditeur resolved, before the Mine was sprung, to terrify the Besieged with an Assault in two places, which was attended with no good success. The same day they discovered some Squadrons of the Enemy's mounting the Hill, which was a certain sign that more Troops followed, and would attempt to put in Relief. *Omer*, the Son of *Solyman* Bassa of *Albania*, who was gone into *Hungary*, commanded them, of whom he form'd two Lines; but he was repulsed by *Burovich* and other Officers. But the General suspecting the *Turks* would soon renew their Attempt, he ordered the Mine to be sprung, but the Effect did not answer; 'tis true, a great part of the Wall facing the Village tumbled down, but the Breach was too rugged, and an Assault could not be thought safe and practicable. The *Turks* attempting to throw in Relief once

more,

1696.

Siege raised.

more, were repulsed as before, but with greater Loss; six of their Colours fell into the hands of the Christians, and among them that of *Terri Bassa*, their chief Commander, who here fell and many more with him. This done, *Delphino*, to terrify the Besieged, exposed the Colours taken, and the Heads of the slain to their view; and an *Albanian* that had deserted from the *Turkish* Camp, was sent in, to confirm to them by word of Mouth the ill success their Friends met with. Tho Men had failed to give them relief, they might now have expected the same from the Elements, and solace their Sufferings with the approaching Change of the Seasons: the *South-East* Winds were ready to blow, and the Gallies, much less the smaller Vessels, could not be held by their Anchors, upon so bad and dangerous a Coast; and therefore they encouraged one another, and protested they would rather die on the Walls, than voluntarily surrender: and being a People used to Fatigues and Watchings, continually repaired by night the damages done by the Cannon in the day-time. Wherefore the Proveditor redoubled his Efforts, as well by throwing in of Bombs, as reinforcing the other Batteries; to the end, that if he should not be able by reason of the approach of the Autumn Season to force the place to yield by a long Siege, he might for a final Experiment renew the Assault; having razed down the Parapet of the Walls, as far as the Cordon of that part of the principal Gate. The 3d of *September* was the day appointed to storm the Works, a Body of Grenadiers intrepidly marched up to the Breach, but being not well supported, they halted; which grieved the Proveditor very much, and the more since no Promises of Rewards could revive in his Men that Thirst after Glory he had usually observed in them. All Arts now failing, and stormy Weather being at hand, *Delphino* determined without any farther delay to break up the Siege. Thus that inaccessible Rock on which *Dulcigno* stands, was defended, not by the insuperable Resistance of the *Corfairs*, but by the Valour of the best Soldiers of *Albania*, in a very singular manner, after the several Attempts of throwing in Succours had quite failed. The common Discourse of the Camp ran, that the stout Defence which was made, did not proceed from the
Valour

Valour of the Garifon, but was an Effect of Despair; for it being still retained fresh in memory, that the Bassa who took it had violated the Articles granted to the *Venetians*, when they surrendred it, they were afraid the Crime was writ in Marble, and that the Christian General had resolved to take a severe and cruel Revenge upon them. However it may in some measure be called a sharp Revenge upon the piratical Inhabitants, that their Nest was reduced to a Heap of Stones, the Walls of their Town ruined, their rich Village burnt, their Country ravaged, two of their Ships and some Barks fired, and many of themselves punished with Death, and incurable Wounds of Chastisement, and military Fury left amongst them. The Bassa of *Erzegovino*, while the *Venetians* were before *Dulcigno*, made an Attempt to recover *Ciclut*; but that not succeeding, we have no occasion to dwell any longer in these Parts,

In the *Levant* the famous *Liberacchi*, from the time *Liberacchi* that *Mocenigo* was Captain-General, had shewed a *sides with* Disposition to side with the Republick: *Molino* re- the Repub- sumed the Negotiation, and by the secret Industry of lick, a *Greek* Friend, and of his Confessor, at last brought it to a Conclusion, upon condition that the Senate should advance him to the Dignity of a Knight of *St. Mark*; that they should assign him large Revenues and high Commands; that there should be proper Incouragement given to fifteen of his most faithful Followers, of which number his Brother *George* was to be one; and that the Captain-General should facilitate his Revolt from the Enemy. Pursuant to this, *Liberacchi* pretending to invade the *Venetian* Territory about *Lepanto*, fled one day from the People he had with him, and coming with thirty of his best Friends to the side of the Gulph, where two *Venetian* Gallies waited for him, he suddenly passed over to the other Shore. His unexpected Revolt greatly rejoiced the Inhabitants of the *Morea*, and the Senate religiously concurred to make the Terms agreed on effectual. Prudence required, that his Conduct should not pass unobserved, and that he should not all of a sudden be trusted. He was dispatched with some Troops to *Romelia*, but little or no Benefit accrued therefrom, perhaps because of the Gout, with which he was much afflicted,

1696.

afflicted. There were many who grew suspicious of his Fidelity, and therefore the Senate at first ordered the Captain-General to keep him near his Person; and afterwards, to cut off all manner of Jealousy, he was called away to spend the rest of his days in *Italy*.

The Captain-General calling now a Council of War in *Porto Poro*, there were two Enterprizes proposed: The first, with all their naval Power to seek out and fight the Captain-Bassa, or to turn their Arms by Land against *Thebes*, from whence the *Turks* infested their Borders, and where the *Serafquier* was not strong enough to oppose them. The Captain-General, who was inclined to the last Proposal, told them, they had no great plenty of Biscuit on board the Fleet, that as they expected every moment a Convoy from *Venice*, so he thought it proper in the mean while to attack *Athens*, and that after the Arrival of Convoy on that Coast, they might without any delay go upon the first Enterprize: That the Men of War might sail forthwith, which he would follow with the smaller Ships the best he could. After a few days, while they were preparing for a March, and that *Liberacchi*, to make a Diversion, was sent with the Gallies of the Islands to the Coast of *Salona*, a Brigantine of *Contarini*, Captain Extraordinary, that came on the 9th of August from *Andro*, received Advice that *Mezzomorto*, Captain-Bassa, and now Admiral of the *Egean Sea*, with 38 Sail, viz. 20 Sultanas, 16 *Barbary* Ships, and 2 Fireships, besides 25 Galliot, were seen at Cape *D'Oro*, upon the neighbouring Point of *Negropont*. After having struggled with many Difficulties from the Winds, and other Impediments, they engaged the *Ottoman* Fleet on the 22d, between *Giura* and *Andro*: The Fight continued till night parted them, when the *Turks* made towards Cape *D'Oro*, and the *Venetians* to the Coast of *Andro*. The *Turks* were by far the greatest Sufferers, the Captain-Bassa's Ship was sufficiently shattered, and seven more of them much damaged in their Masts; some of their Galliot were sunk by the Cannon of the Christians, 1000 of their Men slain, and as many wounded. The *Venetians* lost no more than 182, 40 of whom were slain on board *Contarini*. The Captain-General and *Contarini* both sent an Account of the Action to *Venice*, each of them dropping

Venetians
worst the
Turks at
Sea.

dropping some words, tending to censure one another's Conduct, and how prejudicial the same had been to the Publick.

John the eldest Brother, and Czar of *Muscovy*, be-
 ing now dead, *Peter* entertaining vast Designs in his ^{ter}propo-
 Mind, which tended to no less than in his own Person ^{ses an Al-}
 to restore the *Greek* Rites in the Empire of *Constanti-* ^{liance at}
 nople, dispatched *Cosmoſtikit*z his Envoy to *Vienna*, ^{Vienna a-}
 with Proposals to enter into the League against the ^{gains the} *Turks*. He assured the Imperial Court, that his Mas-
 ter's Troops should give such a Diversion to the *Preco-*
pensian Tartars, that few of them should be able to
 appear in *Hungary*: That he had, to the detriment of
 the *Turks*, continued the Enterprize he had undertaken
 against the famous City of *Asoph*; and that he had by
 his Forces, at the mouth of the *Boristhenes*, opened a
 Passage into the *Black-Sea*, and the Courses of the *Cos-*
sacks. The Proposals were not disliked, but the Re-
 moteness of the Country, and the doubtful Expe-
 rience of those People in the military Art, suggesting
 Doubts either of the Truth or the Success; it was
 concluded in Council, that they should by their Prais-
 es excite the Czar to the vigorous Prosecution of the
 War, without entering into any present Engagements,
 and that their final Resolution should depend upon
 the Fruits of the Campaign: and Count *Kinski* in par-
 ticular said, it was proper they should wait the Motion
 of the *Muscovites*; that the Sameness of Religion would
 facilitate his Aggrandizement, by a Concourse of so
 many People to him: That *Greece* adored him as the
 rising Sun of their Fortune: That the *Albanians* might
 be drawn to his side: That the *Wallachians* had a pas-
 sionate Inclination for him: That two things lay be-
 fore the Czar, *viz.* Conquest, and drawing the Af-
 fections of the *Ottoman* Subjects to him: And that
 there was yet a Saying common enough among the
Turks, and believed as a true Prophecy, That an end
 would be put to their Empire by the hands of a
Russet Nation; by which the *Muscovites* were meant,
 and it was always so understood.

The Czar effectually made good his Promises; for ^{Czar be-}
 as soon as there was Forage for his Horse, he dispatched ^{sieges A-}
 an Army of 70000 Men to attack *Asoph*, and in some ^{zoph.}
 time after went thither in Person, he being not at all
 discouraged

1696.

discouraged that he was last Year obliged to turn the Siege into a Blockade. The Occasion of which was partly owing to one *Jacob* a Foreigner, who served in the *Russian* Artillery; and having been long kept out of his Pay, and also ill used by the Boyar under whom he served, nailed up the Cannon upon the Batteries where he was entrusted, and in the night deserted to the *Turks*, informed them of the Treachery he had committed, and advised them thereupon to make a vigorous Sally, which accordingly they put in execution, with such Success and Slaughter of the *Muscovites*, who were soon brought into Confusion when they found their Guns spiked, that they could do no good then before the Place.

The Siege was now to be carried on more regularly than in the preceding Campaign; in order to which he had drawn into his Service some experienced *German* Officers, and the Emperor sent him two Engineers and six Miners. Sultan *Mustapha* having wisely foreseen the Danger, and considering the Importance of the Place, which was looked on by the *Turks* as the Bulwark of the *Black Sea*, and the Outworks of those Parts; he in the depth of Winter, by his Saicks, sent thither a Reinforcement of twelve hundred Men, and in the beginning of the Spring four thousand more, with such a quantity of Provision, as was necessary to sustain a long Siege: but the first of these being not paid and neglected, many of them deserted; and the second had the Disaster to fall with their Convey into the hands of the *Cossacks*, who were in a manner all of them taken or dispersed. The *Turks* endeavoured to repress the Course of the *Cossacks*, to which end they sent 30 nimble Frigates into the *Black Sea* to fight them, and to succour *Asoph*; but all signified nothing, for the *Cossack* Vessels were so light, and could get so near the Shoals and Sands, that they could not come at them. But what the *Cossacks* could have done, would not have signified much without the *Muscovite* Fleet, which was grown considerable, and on board of which the Czar acted himself in Person, laid an Ambuscade behind a small Island; and after having first made a shew of retiring before the face of the Enemy, when they were got a little way within the River, he fell upon them, sunk and took several

ral of their Vessels, with Soldiers, Provisions, and Money on board; and at another time beat them back over the Bar, upon their making a second Attempt with their small Vessels and Boats, besides a strong Battery that was placed on the Island, where Cannon would reach across the Stream; at which Place the *Turks* were to pass, and there was not Water enough for bigger Ships to attempt to come over the Bar. Soon after this Defeat the Siege was vigorously carried on, chiefly under the Conduct of General *Gordon* a *Scotchman*, who, on this occasion, to facilitate his Approaches, had kept rolling forwards a great Fence, or Bank of Earth, at several Places, of that Height, that the same looked into the Town over the Fortifications; so that no Man could stir in the Day-time, but they shot him down from behind the top of these Banks, which they first began and raised at some distance from the Walls of the Town, out of the reach of the *Turks* Fire, from their small Arms: But by great Numbers of Men which the *Russians* relieved every four hours, and employed as thick as they could stand, without being in one another's way, they shovelled the Earth quite from the bottom on the Outside, or Off-side of the said Fence or Bank, and kept throwing it over at the top, to that side next the Town, where it rolled and tumbled still inwards; so that by this Method, in a little more than a Fortnight's time, they advanced these Banks or Walls of Earth, which were much higher than the Enemy's Bastions, within half Musket-shot of the Walls of the Town.

The *Turks* finding themselves every where distressed by the most surprizing and vigorous Behaviour of the Czar and his Army, and having no Prospect of Relief from their Fleet by Sea, nor from their Forces by Land, seeing General *Alexis Semenovitch* had defeated Sultan *Noradin* with his *Tartars*, and the Bassa of *Cassa* with his *Turkish* Troops, who had both advanced to force the Passes to *Asoph*; and that the *Ga-Surrendered to*
rison, which consisted of 3000 Men, were reduced to the Czar.
1200, they hung out a white Flag on the 18th of *July*,
having lost a principal Bulwark the Day before, and
had liberty to march out without their Arms, but
were

1696.

were obliged to give up the fore-mentioned *Jacob*, to be punished according to the measure of his Crime.

*Also Luc-
tich.*

The Czar did not tarry long here, but leaving it to the care of the new Governor to repair the Works, and to fortify the Place with Palisadoes, after the modern way, he marched with his Army towards *Lutich*, a Town situate upon the *Little Tanais*. It was in a condition to make some Resistance, but the Appearance of the Enemy, and the Remoteness of Relief, made the Inhabitants after a little time open their Gates to the Conquerors. The neighbouring *Tatars* imagining they should be censured for want of Courage, if they did not make head against the *Cossacks*, about that time engaged in a Battel against them, but were indeed mortified with a bloody and memorable Defeat.

The *Muscovite* Envoy having, in a Letter from his Master, communicated the Successes of the Campaign to the Court of *Vienna*, the Ministers entertained great Hopes from an Alliance with the Czar, which they promised to forward with all convenient speed. There was another Letter sent by the Czar, to notify this to the Republick of *Venice*, and to invite them to concur with him in an Alliance against the common Enemy; and as the Envoy took occasion to speak slightly of *Poland*, the Zeal and Merit of the Republick came to be mentioned with Applause. The Alliance had now subsisted for several Years with *Poland*, nevertheless Count *Kinski* made it a scrupulous Point of Honour to communicate the Projects of the Campaign to *Proski*, the *Polish* Envoy; but that Kingdom in this Juncture seemed to be in greater Confusion than for some years before, by the Death of

*John III.
K. of Po-
land, his
Death and
Character.*

John III. King of Poland, which happened on the 17th of June, in the 71st Year of his Age. Gratitude to that Hero will plead for a short Interruption, and allow us to consecrate a few Moments to his Fame: He was born a private Man, being the Son of *Sobieski* Castellan of *Cracow*; and his Rise, under God, was only owing to himself and his own Valour. One honourable Post after another was conferred upon him, rather than received by him; after he had been Grand Mareschal of the Crown, he became Great General of the Kingdom, and while in that Station recovered se-

veral Towns from the rebellious *Cossacks* in the *Ukrain*, chasing them and the *Tartars* out of all the Palatinate of *Bracklaw*, *Lower Podolia*; defeating the *Turks* in *Black Russia*; and in the following Year 1673, having obtained the famous Victory of *Coczin*, on the Frontiers of *Moldavia*, after few Months was justly advanced to the Throne. Great and successful were his Enterprizes, with which his Zeal kept an equal Page; and so far as this was it that engaged him in the Relief of *Vienna*, that Action, whatever Veil has been cast over it, has most justly ranked him amongst the greatest Commanders of the Age. He had a pretty general Knowledge in the Sciences, he having Desires to be wise, and to extend his Fame; the first confined him much to his Studies, and the other made him love War above all things. Tho he had a gross Body, he was always indefatigable, and exposed to Dangers: He was liberal in the Camp, but accused of being otherwise at Court. The Choice he made of a Wife, redounded much to his Praise; she was *Lodovica Maria*, the Widow of the Prince of *Zamoiski*, and the Daughter of the Duke of *Arquesen Nevers*, of the noble House of *La Grange*, who was promoted to the Cardinalate in 1695. a Woman of masculine Prudence, who having an Ascendency over her Husband, engaged him into the laudable Alliance made against the *Turks*.

But to return to the Alliance with the Czar, that concluded between the other Potentates in 1684, might very well serve for a Plan. What was most particular in the Proposals of his Envoy, was, That the Alliance should last seven Years, and that each Party should be free to treat with the *Turks*, as Occasion should offer, and any Advantage should be gained. But these were the several Articles, That they should use their utmost Efforts against the common Enemy; that they should mutually impart their Projects and Enterprizes; that no Party, during the Alliance, should conclude a Peace without the other's Knowledge, or at least inform him of it beforehand; that they should assist one another when there was a necessity for it; that the League should subsist for three Years, and that it should be without any prejudice to the former one, and especially that between *Poland* and the Czar.

We return again into *Turkey*, and observe that the Grand

1696.

Tekeli
neglected.

Grand Signior having made his triumphant Entry as aforesaid, sent the Militia home, and opened a Door, as they call it, to enroll Janizaries; the *Leventz*, or Marines, were also recruited: while the brave *Tekeli* was not only neglected by the *Turks*, but the *French* Ambassador also; he being suffered to lodge in one of the vilest Streets of the Town, amongst *Jews* and the meaner sort of *Armenians*. The Successes of the last Year mightily increased the Reputation of Sultan *Mustapha* among the People, and their Hopes were very big, that he might make his past Actions still more triumphant and glorious; an Account whereof he dispatched to the King of *Persia*, Princes of *Arabia*, and other Tributaries, whereby he hoped to encourage the drooping Spirits of his own Soldiers, and confirm those of his Friends and Allies unto him. In the mean time they prepared for War, yet had a more watchful Eye over *Hungary* and those Parts, than either in *Asia*, or other Countries of *Europe*, or the Province of *Bassora*, of which the *Arabs* had made a late Conquest from the *Turkish* Bassa of that Country, who having but 2000 Men with him, was forced to submit to the greater Force of the *Arabs*, and capitulated to pass into *Persia*, where he was well received by their King.

Bassa of
Diarbekir
routed.

It was not long after this, that News came to the Port from *Diarbekir*, of a Fight between the Rebels and *Turks* in those Parts, wherein the latter had been defeated, of which Action take these Particulars: When the Bassa heard they were incamped not far from *Sivas*, he presently marched against them with 3600 Horse, commanding two other Bassas with 2000 more to fall upon the Rebels, and getting between them, began to kill and destroy them without giving any Quarter; but the Rebels having timely notice of their Motion, took a round about the Mountain, by favour of the Moon, and marching all night, in the morning early fell in with the *Turkish* Serafquier with their Swords or Scimetars, and with their Pikes and Lances, whence arose a very bloody Fight for two hours together, to the great diminution of the Army of the *Turks*, who now quitted the Field, and left the Spoils to the Enemy; wherewith they were so incouraged, that they marched towards *Alep-*

po, and exacted what Mony and Provisions that rich Province could afford them, upon pain of military Execution. At which the Sultan ordered the Trained-Bands out against the Enemy, himself with his Army being resolved on his March into *Hungary*.

Sultan *Mustapha*, intoxicated with the Thoughts of Glory, would, according to the Despotick Form of his Government, suffer no Opposition to his Will and Pleasure. The publick Treasury was very much exhausted, and yet the Expence increased by his going into the Field in Person. The Janizaries renewed their Clamour for the great Arrears due to them, and grumbled that they had not the usual Donative upon his Inauguration; but he found a way to surmount all Difficulties: He laid a general Tax upon the People, forced Contributions from the Bassas, and squeezed Mony from the Heirs of the *Kuperlis*, and some other Vassals, whose Estates, on the account of the singular Merits of the Deceased, they had yet been allowed to enjoy.

About the beginning of *May* the Sultan began his *Mustapha* March towards *Hungary* at the head of his Army, *begins his* when several were of opinion that due Care should be *March* taken to suppress the Rebels in *Asia*; but the Sultan *for Hun-* would hear of nothing more than to raise the *Nefiran gary.* of the Country upon them, which are a sort of Soldiers like our Trained-Bands, and not better exercised in the Wars. He intended to have brought this Year 80 or 100000 Men into the Field against the Emperor, but was contented to fall short at least 10000 Men of that Number which he had the last Year: And in regard the *Asiatick* Soldiers could not, or would not leave their own Country to attend the Armies in *Hungary*, the whole Army of the *Turks* did not amount to more than 50000 Men; and scarcely to that neither, considering the Diversions made on one side by the *Persians*, and by the *Muscovites* on the other. Wherefore considering these Difficulties and Distresses, all the *Ottoracks* were called to the Wars, being in the nature of *Milites Emeriti*; who after their long Services in the War, have liberty given them to withdraw to their own Homes, with Two-Pence or Three-Pence a day, which is called a dead Pay; and of these there may be about 40000 Men, which may be some addition

32
1696.

A Compleat History of the Turks. B.VII

tion to the number of the *Turkish* Army, and with these the *Turks* were now obliged to help themselves.

But to understand more distinctly the Transactions and Progress of all the *Turkish* Affairs: As to the Land-matters, *March* 28. the Grand Signior and Grand Visier made their Alloy to their Tents, which were pitched as usual at *Daout Pasha*; but that being very early in the morning, the Show was but indifferent. The Grand Signior was dressed in the manner as when he made his Entrance; the Sultaness *Valida* followed about two hours after with great Attendance. *Mozzo-morro* the Admiral having left the *Bastarda* Gally behind him, sailed out of the Port the 6th of *April*; and the Grand Signior and Grand Visier marched for *Adrianople*, where they arrived the 17th of this month.

A Fire at
Constanti-
nople.

On the 23d, being the day of the great Bairam, News was brought of the Birth of a Daughter born to the Sultan, in the Seraglio, whereupon the Caimacam, to show his Respect and Duty to the Grand Signior, caused four Days of Rejoicing to be proclaimed; but on the 24th day a little after Midnight, there happening a very great Fire, the Rejoicings were forbidden and recalled. The Fire began without the Gate of *Tophana*, the Wind at N. E. which being very fierce and strong, soon reduced all that Quarter into Ashes, where it continued burning till five in the Afternoon of the 25th; during which time 3000 Houses were computed to have been burnt, and amongst them all our Merchant's Houses, excepting one who had the good Fortune to be saved; But God be praised not much of our *English* Goods were burnt.

About the beginning of *June* of this Year, the Marquis de *Lore* arrived at *Constantinople*, in Quality of Ambassador Extraordinary from the *French* King: He was brought as far as *Tenedos* by a *French* Man of 60 Guns, and from thence by a Tartan, he was transported to *Constantinople*; from whence, on the 12th of this Month, he was carried to *Adrianople*, and thence without loss of time he followed the Camp, which had marched thence the eighth of *June*.

Tekeli
command-
ed to the
Turkish
Camp.

On the 23d, *Tekeli* was commanded by the Grand Signior to follow the Camp, but his Princess remained at *Constantinople*, both of them being in great Necessity, being only allowed five Dollars a day,

Besides

besides some small matters arising from the Imposts of Wine, which the Grand Signior permitted them to bring in. The Beauty of this Lady could prevail little, either for her self or Prince; for I have heard, that she was a Lady of a very hard Countenance, and her Air and Carriage in no wise engaging.

The *Turkish* Army being arrived at *Belgrade*, they *Sultan ar-* began to move on the 30th of *July*, and that day to *rives at* pass the *Danube*, when publick Prayers were begun *Belgrade.*] at *Constantinople* and *Adrianople* for their Successes and Blessings upon their Army, which was this Year esteemed very powerful, and designed (as the common Report was) against *Transylvania*. But whilst the *Turks* marched full of hopes of Success, with a great Army, supposed to consist of 100000 Men; their Boldness was much tempered by the News of the Surrender of *Asoph* to the *Muscovites* after 57 days Siege, the particulars of which we have already related.

The most important Design of this Summer's Campaign was laid in *Hungary* and *Transylvania*, where Sultan *Mustapha* fixed his greatest hopes, and both Sides intended to do their best, and to bring things to a decisive Action; to perform which, his Electoral Highness of *Saxony* fixed the Imperial Camp at a place called *Olasch*, on the 30th of *August*, giving out, as if the design was to besiege *Temeswaer*, and thereby to draw the Enemy into a necessity of sallying out, and coming to a Battel, that they might be better able to relieve the Place. To which end the *Turks* having passed the *Danube*, the nearer to approach their Enemies, made two days March, one after another; by which being four Leagues distant from each other; on the 20th of *September*, they held a Council of War, at which it was resolved to advance one day nearer, to observe the Countenance of the Enemy. So that very early in the Morning on the 21st, they marched in good Order of Battel, and by nine a-clock they discovered some of their Cavalry, whom they attacked and repulsed several times, with considerable loss to the *Turks*.

The Sultan allured with the same hopes of Success as the preceding Year, ordered suddenly a separate Body of the Imperialists, who guarded the Lines of the *Theyffe*, to be attacked, but they were constantly repulsed.

Some Parties of the Christians on the 22d brought several Prisoners into the Camp, amongst whom was a Chiaus, who reported, that the Janizaries were very advantageously posted on the right side of a Morass, bordering on, and reaching to the Banks of the River *Temes*, and another Body of them encamped to the left along the Banks of the Brook *Bega*, their Cannon being pointed upon that place, where was the only Avenue, or Access where the Enemy could come upon them; and their Camp on all sides so fortified, that the Christians could not attack them without much difficulty and danger: wherefore, to give the Enemy room to advance, and invite them to a Battel, the *Turks* on the 24th sallied out from their Retrenchments, which was done only with design to make other Lines, which were finished in two hours time or less; and having there planted their Cannon, they began to play one upon another on both sides, and as the Prisoners who had been made in several Skirmishes, assured the Christian Army, their Artillery was well served, and had killed many of their Soldiers, and several of their best Gunners, tho the loss on the *Christian* side had been but very indifferent.

On the 25th, nothing very considerable was acted: But, on the 26th, the Christians advanc'd Guards acquainted the Generals, that the Body of the Enemies Army was in motion, and marched in posture of Battel, under covert of Bushes, Shrubs, and some Trees, and that they had already posted themselves between *Temeswaer* and the Christian Army; the Generals of which sending to take a view of the Countenance of the Enemy, they were of opinion, and saw evidently, that the Body which they discovered, consisted of the whole *Turkish* Army, and not a Detachment. Upon which the Christian Army marched directly upon them to attack and engage them; but before they could come so near, they had so covered and fortified themselves under the Bushes and Ditches, that it was difficult to come at them; and having also a Bog behind them, and a Marsh on their Left-hand, with three Ranks of Waggons fastned to each other with Chains of Iron in the Front, rendred the Attack almost impossible to be made. Howsoever the Generals resolved, whatsoever Difficulties might offer, to
attack

attack them; and accordingly about five in the Evening, six Battalions of Foot, sustained by two Regiments of Dragoons, charged the *Turks* in Flank under the Command of General *Heusler*, and commanded them to march into the Wood, which they performed with great Bravery, and much galled the *Turks* with their Fire. The Enemies Horse hereupon advanced, and finding that the Christians had formed their Line, charged them with great Fury, when 1200 of their best Horse broke through the two *Saxon* Battalions, notwithstanding the latter made a very brave Resistance; but Lieutenant-General *Zinzendorf*, with some Regiments of Horse of the same Line, beat back the Enemy, and again closed the Line with some *Saxon* Battalions, and attacked the Janizaries in their Intrenchments, and beat them from their Post: but the Enemies Foot being reinforced, and their Horse taking the Christians in the Flank, they were obliged to retire; only two Regiments of Dragoons, commanded by the young Prince of *Vaudemont*, advanced to sustain them, and repulsed the *Turkish* Horse: but the Janizaries returning, and charging them again, the Dragoons suffered very much by their Fire, and many Soldiers and Officers were killed and wounded; while General *Heusler* bringing up another Regiment to their Assistance, beat back the Enemy to their Intrenchments: The Advantage was not lasting, and the Enterprize fatal to the brave Man; for being shot with a Musket-Ball in his Foot, and wounded with a Scimeter in his right Arm, his Friends carried him out of the Battel to die.

Whilst this was doing, a fresh Body of the Enemies Horse charged another Body on the second Line, where the Christian Troops received them in such a manner, as gave a check to their Fury; and then General *Roses* advancing with the Horse of the same Line, drove them back, and pursued them about two *Hungarian* Miles, and now the Victory began to declare it self in favour of the Christians, and the *Turks* to put themselves into Flight; when Orders came to General *Roses* to stop the Pursuit, and to march back with the Troops. Howsoever some other Squadrons of Horse followed the Enemies unto their Intrenchments; from whence the *Turks* made so great a Fire, both with
C 2 their

1696.

The Turks
worsted.

their Cannon and Small-shot, that those Squadrons were forced to retire; and being pursued by the Enemies Horse, they encountered another of the Christian Regiments, which they also put into Disorder: which General *Roses* observing, advanced with the Regiment of *Caprara*, and charging the Enemy in Flank, cut off above 1000 of them. Then the whole Christian Line advanced, and pushed the Enemy into their Trenches, where they were in such a Consternation, that the Sultan himself with much difficulty prevailed upon them to keep their Ground, and defend their Intrenchments, killing several with his own Hand that would have fled; and at length Night coming on, put an end to the Battel. Thus the Christians remaining Masters of the Field, or place of Battel, intended to attack the Enemies Camp by break of Day in the Morning; but they laboured so hard all that Night, that they fortified their Camp, and made it almost impregnable.

The Christians lost a great many Men in this Fight, amongst whom were divers Officers of Fame and Renown; as *Heusler*, General of the Horse, and Major-General *Polland*, besides others who died of their Wounds: and Prince *Vaudemont* with about 2000 were wounded. The *Turks* lost above 8000 Men, as was reported by *Bassa*, who was taken Prisoner in the Battel.

The Troops on both sides often mingled, and gave no Quarter on either side. A great Booty was taken from the *Turks*, amongst which were many fine Horses, with several Standards. In the heat of this Action the *Germans* lost some Pieces of Cannon, by reason their Carriages were shot in pieces, and the Horses which drew them were killed.

On the twenty seventh, the Christian Army remained that whole Day in posture of Battel before their Camp; but the Enemy not appearing, his Electoral Highness resolved to pass the *Beque*, and to march towards the River *Theyffe*, to supply the Army with Provisions, of which they began to be in want; which was done the 28th, when the *Turks* passed the River in like manner. On the 29th, the Christians encamped at *Olasch*, near the *Theyffe*, where General *Staremborg* joined the rest of the Army with six Regiments of

Horse

Horse from *Tirul*; and Orders were sent to the *Brandenburghers*, and other Troops, that were not in the Battel, having been posted in several Flying Camps, to join the Army; which being refreshed, were ordered to march again to obseve the Enemy in their Motion.

On the first of *November* an Ambassador from *Persia* Persian made his Entry into *Constantinople*, where a great Ship Embassy four Days after was launched, carrying 100 Guns, and the three more were built in the *Black Sea* of the same Force: Porte. he made no long stay there, but on the 20th, arrived at *Adrianople*, with a Retinue of 150 Persons, besides those appointed to serve him by the *Turks*; and his Entry was in this manner: About an Hour's distance from the City at *Solack Chisme*, he was met by the *Chiaus Bassa*, with about 60 of his *Chiaus*, as also by the Lieutenant-General of the *Spahies*, who with a great Retinue conducted him to his Lodgings in the Palace of the Treasurer *Achmet Bassa*, who had Orders to assign him 250 or 300 Dollars *per Day* for his Entertainment, besides Food for an Elephant, and Fodder for Camels and Horses, as also 100 Weight of Sugar a Day for Sweet-meats for the *Persians*, who are great lovers of that kind of Diet, with Amber and Perfumes. After 12 Days he had Audience of the Grand Visier, and on the 16th of *December* of the Grand Signior, on a *Tuesday*, the usual Day of the Divan; tho the Pay as usual, was not now given out to the Janizaries and Soldiers: and the Presents which Persian's he brought the Sultan were a Female Elephant, Presents to covered with a Furniture of Cloth of Gold, which came the Sultan. down to the Foot, and on the place of the Saddle a Chair of State erected, lined within with thin Silver Plates. Besides which, there were six Camels, each carrying two Sapets or Hampers used in the Wars, wherein were contained the Royal Presents, made up in little Balls with coverings of Silk; moreover there were ten Camels laden with *Persian Hangings*, six of which were of fine Silks, and four ordinary ones, but of more than usual size, as also three Camels laden with Cloth of Gold. The Prime Visier sat at the Table with the Ambassador; six of whose Gentlemen were placed at the Table with the Caimacam, and six others with the Janizar-Aga. And in regard the Am-

1696.

bassador's Companions consisted of above 40 Noblemen, the *Turks* were obliged to place them at three other Tables, leaving out the Bassa's of the Bench, and other Officers; so that it hapned there was no room that day for the Kadileschars. Now the Royal Presents contained in the 12 Chests, carried upon the six Camels, were taken out, and carried by 150 Men according to custom; and the same consisted of Cloth of Gold, Damask, Sables, Boxes of Musk and Amber, Silks and Sattins of various Colours, Turbants, Hangings of Silk, ordinary Damask, Bezoar-stones, *Persian* and *Indian* Sattins, Bridles of Gold, a *Topus* or Mace of Gold, with a Sword of the same Metal. After all, which Ceremonies, the Ambassador having introduced 20 of his *Persian* Nobles, and delivered to the Sultan the Royal Letter, he withdrew, clothed in a rich Vest that was presented him; and besides 90 Gentlemen of his Retinue that were vested also, the Sultan presented him with the same Horse which was sent him to carry him to his Audience.

*Sophy's
Letter.*

It was not long before the Substance of the *Sophy's* Letter came to be known, which imported his Request to have *Bebek Suliman Bey* removed from his Government of *Caramania*, and another Prince put into his place of a more quiet and placid Disposition: And whereas yearly many *Persian* Pilgrims travelled to *Mecca*, where having no place to pray in, and perform their Devotions separate from other Nations, they found themselves much incommoded, he desired they might have one assigned them: and farther, that preheminance in the Holy Land might be given to the *Armenian* Patriarchs, before others of the Christian Religion, who were Subjects to the King of *Persia*; which ought not to be refused, in regard they professed the same Faith with them. The Answer returned hereunto, after the space of 25 days, was, That *Bebek* being an Hereditary Prince, could not be removed from his Government, it being against their Law; nor was it possible for them to assign any separate place for the *Persians* to pray in, because *Mecca* was a holy Place, and free and common to all *Mahometans*: The Holy Land had also been assigned to the Standard-bearer *Omer*, as likewise to the *Franks*; which having not been much esteemed in the time of *Mustapha* Bassa

*Sultan's
Answer.*

Bassa Visier, the Preheminence was given as a Law to the *Franks*, and that so solemnly, that it could not be taken away, corrupted or violated. Neither was the *Persian* much more successful in another Request he made before his departure, of having a place of Devotion for the *Persian* Subjects at *Galata* in *Constantinople*, which he prayed might be restored to them, as formerly belonging to the *Armenians*; for tho it was granted for the present, yet after he was gone, it was taken away, and the *Armenian* Commissary could find no redress therein.

The Business of the Porte seemed now to be wholly the amassing of Money for carrying on the War; and Commissaries were sent from all parts to gather the Taxes that had been laid upon the People, as likewise what Revenue was arising to the Sultan, from Offices, Customs, Taxes, &c. In the mean time, the Sultan passed the whole Winter at *Adrianople*, where after the example of his Father, he delighted much in hunting; tho as the Year came on, he neglected not the Thoughts of War, but as yet the Scheme for it was not designed nor laid.

The Friendship still continued, and seemed to increase between the *French* and the *Turks*, till the latter began to be somewhat doubtful of them, upon the Rumours that flew about, that the *French* were busied in making a general Peace with all the Allies, tho they at first confidently denied it to the *Turks*. However, the warlike Preparations went still on both by Sea and Land: And as the Sultan appeared very active herein, so he had the Ambition to do more than any of his Ancestors had attempted; which was, that all the Pieces of Gold and Silver should pass under his own Name within his Empire, a thing never known in any Country but with us in *England* the year before, under the Reign of *William III.* On the Reverse was his Title of Emperor of both Lands, viz. of *Asia* and *Europe*, and of the two Seas, *Black* and *White*. It cannot be said that all the Gold and Silver within the *Turkish* Dominions were brought into the Mint, tho certainly a great part of it, to which the Five-Sol Pieces made by the *French*, *Italians*, and other Nations greatly contributed, of which there had been many Millions imported in 15 years, from 65 to 80. It was

1697.

*Alteration
of the Coin
in Turkey.*

1697.

also farther commanded, that those who had any *Venetian* Zechins, should bring them to the Mint to be new-stamped with the Letters of the Sultan's Name, and there to be changed with the old ones of *Venice*, or otherwise for Silver, at the rate of two Dollars and a half the Zechin. All the Lion Dollars, commonly imported by the *Dutch*, were likewise called in, and instead of the Figure of the Lion, an Impression of the Sultan's Name was fixed. To bear the Charges hereof, a quarter of a Dram of Silver was taken from every Lion Dollar, and then it was put into the Fire, where it was hammered again, and some Christian Letters permitted to remain on one side thereof for distinction-sake. And to the end Pomp and Profit might go together, they put in an Alloy; upon which the Leventz, or Marines, and Workmen in the Arsenal made a Tumult, and ran furiously to the grand Mint to destroy it. Providence so ordered things, that the Master, at the first Commotion, had shut it up; the People were wavering, the Tumult increased, and the Caimacan issued out a Proclamation, which at last appeased them.

All this while great Preparations were made for carrying on the War by Sea and Land with Success and Vigour: And in order thereunto all Charges were retrenched that could be, amongst which one Particular was that of *Tekeli*, to whom no more than five Dollars were allowed *per* day, for himself, Lady, and Retinue; only to help them, they had liberty to sell Wine, which was at that time prohibited; in order to which he set up a Wine-Cellar within the *Greek* Liberties, where he continued the Vintner's Trade to very good advantage. But to mortify somewhat of the Vigour and Forwardness of this Sultan, the Rebels in *Asia* were grown so potent, that a Proclamation was put out, that none should transport themselves out of *Asia* into *Europe*, on penalty of having their Houses demolished, and their Possessions of *Timar* and *Ziamet* all ruined and destroyed, with all the Lands they held of the Sultan. With which Menaces the Rebels, who were Soldiers, were so incensed, that they killed all they took Prisoners, or cut off their Noses and Ears, and in that Condition sent them to the Porte,

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The Action at *Olasch* made a great noise in the *Reflections* World, and occasioned various Reflections: 'Twas said *on the Bat-* at the Court of *Vienna*, that the Elector being seconded *tel of O-* by the Complaints of *Heusler*, had forced the Consent of *lasch*. Count *Caprara* to give Battel: That the *Turkish* Army by a sudden March having passed by, and not known to be in the Neighbourhood of the Imperialists, had been able to possess themselves of an advantageous Camp, and that the Christians ought not to have engaged with the Left Wing only, and in the Afternoon. On the other hand, they told us, that Sultan *Mustapha* seemed satisfied that he had prevented the Siege of *Temeswaer*, and made head against a greater Force of the Christians, than they had had many Years; which the *Turks*, and perhaps not unjustly, attributed to the Valour and Conduct of their Sultan, whose Presence ever inspires Courage into the Army. It was said, that he almost all the time of the Battel kept in the Rear with 3000 choice Men, to kill all he should find or meet turning their Backs, and on whom he did some Execution.

Some minuter Actions of the same Campaign being overlooked, it's enough to observe, that the Imperial *Campaign* Troops on the side of *Croatia* were not idle; but *in Cro-* Count *Keglevick*, Governour of *Constanizza*, passing into the Isle of *Chyoplia* formed by the River *Unna*, and assaulting a Fort that was well defended by four Towers, he, after considerable Resistance, made himself Master of it. So also Count *Bothani*, Ban of *Croatia*, laying Siege to the Castle of *Uranogrod*, standing on a very steep Rock, took it, as also another no less considerable one, called *Tudorow*.

Some Overtures of Peace being now on foot between the Christian Princes on this side *Europe*, the Lord *Paget*, at the Porte, before the Advance of the Spring, began to infuse a Jealousy of it into the *Turks*, and that they would soon find the want of the Diversion made by *France*: He laid before the Prime Visier the Projects of Monsieur *Callieres* at the *Hague*, and that as soon as the Peace was concluded, all the Imperial Troops would be at leisure to act against their Empire. The Visier seemed to condemn the Information, saying, that their Maxims did not depend upon any Emergencies of the Christians, but relying solely on the Greatness of their Power and Empire, they confided *Visier's* *Conference* *with Pa-* *get, &c.* *in*

1697.

St. Francis
Church
turned in-
to a
Mosque.

in no other than their own Strength. About the same time the Marquis of *Castegneres*, the *French* Ambassador, being perhaps jealous the *English* Minister might be beforehand with him, thought fit also to communicate the Negotiations to the Visier, saying, That the King his Master seeing the military Operations of the *Turks* so faint, was disposed quickly to make a Peace. The Answer was, that they did not matter those Advices, but considered them as things indifferent, and not able to prejudice the Interests of their Empire, and the illustrious Ends of their Designs. The *French* now seemed to sink much in their Credit at the Porte; for the same Minister having in his Master's Name demanded, that Licence might be given to repair and rebuild the Cathedral Church in *Galata*, which had for above 500 Years remained in the Christian hands, and lastly had been repaired and rebuilt at the Charges of the most Serene Republick of *Venice*, soon after the last War which they had with the *Turks* in *Candia*; but now the *French* depending on the great Services they had done the *Turks*, seized on the Church, which had been the Cathedral of that Diocess, and affixed the Arms of *France* upon the Gates thereof. At which the *Venetians* being greatly offended, who were the Patrons thereof, and had many Years past purchased the Advowson from the *Turks*, made their Complaints to the Grand Visier of the Injustice which had been done them. Upon which, the Visier resolving to end the Controversy between the Christians, seized the Church of *St. Francis* or *Francisco* in *Galata*, and converted it into a *Turkish* Mosque: and in such like manner commonly end all the Controversies which Christians have between themselves, that are referred to, or to be determined by the *Turks*. The Ceremony which the *Turks* used in turning the Christian Church into a Mosque, was by a Command from the Sultan to the *Calmacan*, to enter the Church with 200 Men of his Followers, together with a good Number of their *Imams*, who began at their first Entry into the Church to sing with a loud Voice the Tune and Song called *Sele*, which is a Hymn extracted out of the *Alcoran*, to the Praise and Glory of God; the which caused great Sadness in the Hearts and Eyes of many good Christians in *Galata*: which had not been done,

as

as many *Turks* confessed, had not the *French* pretended a Right to that Church.

The *Latins* faring thus ill, we'll just give a hint of *The Greek* the present State of the *Greek Church*, the Patriarch of which was very froward and passionate, ready to act any thing which came into his Head, without Consideration of the Prejudice which might result thereby. And accordingly having a Quarrel with the Metropolitite, or Bishop of *Salonica*, he deprived him of his Title and Office, on occasion of some Disobedience to certain Commands, to which the Patriarch would oblige him; but the Bishop not being able to support the same, out of a Madness, and Fury, and Transport of Rage, he made a Voyage from *Salonica* to the Grand Visier, to whom he offered 15 Purfes, on condition, That in despite of the Patriarch he might be re-established again in his Diocess of *Salonica*, or *Thessalonica*. And to incline the Visier the better hereunto, he demonstrated, that hereby the Grand Signior in this time of War might gain great Advantages; for that in case the Visier would accept of these 15 Purfes, it might be an Example to other Metropolitites, to offer some 20, some 15, and others 10, according to the Value and Riches of their Diocess; the which Proposition much pleased the Sultan, having a good Pretence thereby to charge all the Metropolitites, or Bishops, and they being many in the *Greek Church*, it would bring a considerable Sum to the Grand Signior. The *Greek Patriarch* hearing hereof, made his Journey to *Adrianople*, there to make his Complaints against this hard Usage offered to the *Greek Church* and Nation; the which irritated very much the Anger of the *Muscovites* against the *Turks*. *Patriarch a rash Man.*

The *Turks* perhaps might be somewhat animated to continue the War, from the hopes they conceived of a new Rebellion to break out in *Hungary*. *Tekeli* was now caressed again by the Infidels: The first Symptoms of this evil Disposition appeared in *Segedin*, where the Imperialists had great Magazines of Ammunition and Provision, which was fired by 500 *Rascians*, and so were the Bridges they made use of to pass over the *Morasses*; and soon after 500 *Hungarians*, in the Habit of Peasants, mingling themselves with other People in a Fair under *Potak*, and there espying some of the

1697.

the *Germans* of the Garifon walking up and down, they first flew them; and then presently entering into the Outworks, they cut the rest to pieces, and then found no difficulty to take the Town and Castle of *Tokay*, not far from it. Having succeeded thus far, they by a Declaration invited all the Country to come and join them, and threatned the Refusers with Fire and Sword. The Imperial Court, to suppress this Rebellion in its Infancy, and before the *Turks* should come upon the Frontiers, presently ordered some Troops that way; and Lieutenant-General *Ritschan*, a little beyond *Onod*, came up with, fought, and defeated *Francis Tokai*, the Head of the Rebels: A notable Blow it was, but it would not have done, unless Prince *Charles* of *Vaudemont*, who had a Commission, and with a strong Detachment moved towards those Parts, had laid siege to *Tokay*, and taken it by Assault. The Defendants being terrified with the spilling of the Blood of their Companions, fled into the Mountains, and abandoned the Place; the same Terror seized upon *Potak*, which surrendered at Discretion.

*Bihak be-
sieged.*

It was to the Count of *Ausburg's* Conduct the Siege of *Bihak* was committed, as he was Governor of *Carlstadt*, as also the Person who recommended it to the Court of *Vienna*, as an Enterprize of great Importance, and would extend the Dominion of the Empire over the neighbouring Provinces. The Town is situated near to a Branch of the River *Uma*, which fills the Ditch with Water; it's beset with a strong Wall, and some Outworks, and a great Tower in the middle well stored with Artillery. Having drawn the Troops together at *Unzovas*, that were to form his Army, those under the Ban of *Croatia* having not yet joined him, he put himself on the March, and one after another attacked the Forts of *Trosvisk* and *Isaliz*; they easily came under his Power, and then he invested *Bihak*, about three hours March distant from the other.

*Venetians
make a Di-
version.*

As soon as the Emperor had given his Consent to the forming of this Siege, Count *Kinski* spake to the *Venetian* Ambassador *Ruzzini*, That the Senate might be moved to order *Mocenigo*, Proveditor-General of *Dalmatia*, to invade those Parts: the chief of the *Morlaques* had Directions to put the People in Arms on all the Borders.

ders. Besides those noisy Motions, two large Bodies, in order to confound the Bassa of *Erzegovina*, who was observing their Motions, marched; the one under *Burovich* towards *Stolar*, and the other under *Bobizza* took Post before *Dabar*, whose Garison soon surrendered at Discretion; the first attacked *Ubaosco*, a little distant from *Stolar*, and burnt the three Towers there. But it was more particularly thought advantageous to attack *Wacup*, about five hours march from *Bihak*, under the Leading of Count *Possidaria*; who having invested it with a good Body of Troops, after he had bombarded it for a while, he made a shew of scaling the Walls; which so frightened the small Garison, and an hundred and fifty Families that had retired thither for Protection, that they resolved to capitulate, on condition they might march out with their Arms and Baggage. The Place being too remote from the Sea-Coast, it was thought advisable to demolish it, and to retire into Quarters, after Count *Ausburg* had notice given him of it. Now the Count had spent a whole Month before *Bihak*, and used all the regular Arts in War to take the Place: The Besieged made a brave Defence, whetted their Valour by Sallies, and the Repulses they gave to the Assailants; and the Besiegers not being able after all to drain the Water out of the Ditch, the Event began to be dubious, and the rather since the Bassa of *Bosnia* had drawn 6000 Men together, to attempt the Relief of it: There being also *Siege broke up.* Orders given, that the principal Regiments with the Count should march to reinforce the Grand Army, now drawing together in *Hungary*, he made no longer hesitation, but broke up the Siege.

That which most affected the *Ottoman* Porte at this time, was, the continuance and growth of the Rebellion in *Asia*, insomuch that a Proclamation was issued forth, as hinted before, *That none should transport themselves out of Asia into Europe, on penalty of having their Houses demolished, and their Possessions of Timar and Ziamet all ruined and destroyed, with all the Lands they held of the Sultan.* With these Menaces the Rebels, who were Soldiers, were so incensed; that such as they took for Prisoners, they did not kill, but what was worse, they cut off their Nose and Ears; and in that Condition they sent them to the Porte, that there-
with

1697.

with they might make a report of their Strength and Power. These Tumults retarded all things, or put them backward, and all in expectation of Succours from the *Levant*; but none coming, the Sultan resolved howsoever to begin his March. While the Sultan remained at *Sophia*, he was chearful, and much pleased to understand that the *Polanders* had declared the Prince of *Canti* for their King, which could not but produce a Peace with that Kingdom, and an Union with that Crown; this tho not true, yet gave the *Turks* hopes of an Addition of 30000 *Coruzzi* unto their Forces against the *Germans*; who as they did assault *Takay* the last Year with good Success, so they were full of hopes to do the like for this also, and to get the Possession of several other Castles and Fortresses: But then it was thought necessary that *Tekeli* should be sent to them with Title of King of *Hungary*; which when the Sultan understood, with the good Tidings that *Bihak* did bravely defend it self, with Assurances of conserving the same against all Enemies, it was esteemed News of such Importance, that the Grand Signior gave his commands to the Prime Visier, to write the News into all Parts, and particularly unto *Tekeli*, That the Grand Signior had declared him King of *Hungary*, for which the Sultan had sent him a Commission, with a Letter, the Superscription of which was, *Orla Maggiar Crolu*, which signifies in the *Hungarian* Language, *To the King of Hungary*: To which were added also some Purfes of Money for defraying the Charges of his Journey, and adorning his Equipage.

Tekeli declared King of Hungary.

Tekeli's Afflictions.

This Command came very unfortunately at this time for *Tekeli*, who was then grievously afflicted with the Gout, and preparing, for Recovery of his Health, to pass over to the Baths and Medicinal Waters of *Prusia*, or *Bruscia*, which fall from that Mountain which was antiently called *Mount Olympus*: but what was worse, the *Chiauses* came furiously upon him at *Prusia*, and without Compassion, Compliment, or good Manners, threw him into a Car like a Log to make him a King, without any Respect, which was most miserable for him; for he had not only the Gout, but had a Paralytical Distemper upon him, so as he was seized with a Palsy in his Head, Neck and Arms:
And

And in this manner he was carried Day and Night in a Waggon, until he came unto the sight of the Sultan.

All this time the Sultan remained at *Sophia*, whilst the Army, or greatest part thereof, marched towards *Belgrade*, and some into *Bosnia*: and having received some Advices out of *Asia*, That the Rebels of that Country were inclinable to a Submission, and made some Evidences as if they intended to return to their Duty and Obedience; the Sultan became very much pleased, and put himself at that time into an excellent Humour, and thereupon was induced to dispatch several Aga's into *Anatolia*, with Letters written under his own Hand, in an humble and caressing Style, not usual for any Sultan before that time to write: swearing, in the first place, To grant Pardon to all, and a general Amnesty to such as should return to their Duty of Obedience. Secondly, he swore, That he would do Justice to all in their just Demands and Pretensions. Thirdly, That he would give every Man satisfaction. Fourthly, That he would damnify no Man, either in his Goods, or Estate, or Life; but on the contrary reward every Man according to his Deserts, provided that they became obedient, and deserted the Party of the Malecontented Beys, or Bassa's, against whom are so many Examples of God's Vengeance and Justice: of which he advised them well to consider before they entered into a March, which would conduct them to his terrible and affrighting Presence; which if they did not accept and do, he swore, that he would make up a Peace with the Christians, and march in Person into *Anatolia*, there to take Vengeance upon them for their Offences, and extirpate the whole Race of those who have taken up Arms against the Mussulman Cause; for which, by the Laws of the Alcoran, they are to die, and without Mercy to suffer Death.

This News being carried to the hearing of the Malecontents, about 10000 of them deserted the Cause, and proceeded to pass over from *Anatolia* into *Europe*, and without any delay took the nearest way to reach and overtake the Army of the Sultan; to hasten which, the Grand Signior wrote Commands to the Caimacan, and Bostangi-bashi, to prepare quarters for them

in

in the Imperial Gardens and Houses as they passed, and that they should in all their Marches want nothing of Refreshments, nor those who were unprovided want Arms, or any other thing necessary for the War: amongst which there were 3000 Bostangees fitted out for the War, from the Grand Signior's Seraglio's. And such rigorous Courses were spread over all the Countries of the *Lesser Asia*, that those Laws and Commands of the Sultan being put into execution, it was believ'd impossible for any Embroils, or Seditions, for ever after to arise in the *Lesser Asia*, tho they could not but be sometimes apprehensive of Troubles from *Persia*: for since the time that this King was crowned, he was always esteemed a troublesome and a dangerous Enemy to the *Turks*; for tho he was not wanting in his Courtships, and Embassies to the *Ottoman* Court, yet he was still encouraging the *Georgians*, and the *Persians* in the Parts of *Basora*, to be troublesome to the *Turks*.

Design of
the Turks
in Hun-
gary.

Prince *Eugene* of *Savoy* was appointed Commander in Chief of the Imperial Army in *Hungary* this Year, who on the 27th of *July* arriving at *Peterwaradin*, and being sensible that the *Turks* had an Eye upon it that Campaign, he caus'd it to be diligently fortified and supplied; and from thence, after having given all necessary Orders, pass'd to the Army at *Kobilo*, about two hours March from *Titul*, that he might the more narrowly observe the Motions of the Sultan, who was said to have been already arrived at *Belgrade*, and ready to enter upon Action. The *Ottoman* Army, for reasons already given, were no stronger than the Year before; but their Fleet upon the *Danube* was much more numerous, the same consisting of ten Gallies, 30 Frigats, and 70 Gallies, besides several Barks carried in Waggons after the Army to make Bridges with. In the first Council of War held by the *Turks*, they agreed to attack *Peterwaradin*, and therefore they threw Bridges over the Rivers, and ordered their Fleet to come up to guard them, and bring up every thing necessary for the Enterprize. And another Council being held on the return of *Tekeli* from *Temeswaer*, the Sultan was perswaded to change his Mind, and the rather to turn towards the *Theysse* to assault *Titul*; and that having once got possession of the important

important Pass of *Segedin*, they might march into *Upper Hungary* and *Transylvania* with Triumph; the Army was immediately ordered to pass the *Danube*, and to march towards *Titul*.

As soon as Prince *Eugene* was informed of their *They take* Passage, he drew out 14 Battalions, and putting him- Titul. self at the head of them, advanced towards the *Theyffe*, with a Resolution to oppose them, and frustrate their Designs. While he was hastning his March, an Express met him with the ill News, that General *Nehem* had been obliged to abandon *Titul*, and to retire. The Prime Visier having invested it by Water with his Saicks, and by Land with a Body of Foot, who made such furious Assaults, that to defend it one whole Day was thought a considerable piece of Conduct and Valour; the Sultan hereupon dispatched away a Capigi-Bassa to his Mother, giving her to understand, that his Forces had fallen upon a Body of *Germans*, which he had routed, and taken the strong Fortrefs of *Titul*, in which he had put all the Garison to the Sword; and did not doubt but speedily to enter into *Transylvania*, from whence he promised to send her a Present of fine young Ladies to attend and wait upon her, and to be conducted by some of the Black Eunuchs then in waiting upon his Person.

Whatever Thoughts the Sultan had when he wrote this Letter, the happy Success so intoxicated his Mind, that he soon resumed his former Intentions, and dispatched People to make a Bridge over the *Theyffe*, from whence he would march with his Army to *Kohila*, to make every thing ready for the Siege of *Peterwaradin*. The bringing up of the Cannon and other Military Implements for so considerable a Siege, could not be done so soon, but that Prince *Eugene* had time to come up to confront them, to seize the Post at the Head of the Bridge of *Peterwaradin*, and to challenge the *Turks* to a Battel. Count *Rabutin*, with eight Regiments from *Transylvania*, and other Troops from *Upper Hungary* having joined him, he had an Army of 45000 *Germans* under his Command; and the Sultan not knowing they were so strong, would have fought them, but that the Prime Visier diverted him from it: Wherefore, the Thoughts *Tekeli* had before suggested, revived in him; and to prosecute them,

1697. Orders were given for the Troops to march, which yet could not be done so secretly, but that the Christian Spies had intelligence of it. This put Prince Eugene upon sending Men and Money to *Segedin*, to repair the Works, and defend the Magazine of Provisions there laid up; and then giving his Army one day's Rest after so much Fatigue, he marched close after the Enemy, in hopes that when they came to repass the *Theysse*, he might be able, either thro their Neglect, or some accidental Blunder, to find them in disorder, and gain some Advantage over them. On the 11th of *September*, his Highness reached *Zenta*, vulgarly called *Senda*, a place that had had 2000 Houses, but at this time was desolate and burnt by the *Turks*. There the Sultan coming to understand, that the Imperialists pursued him, and that contrary to the Advices of *Tekeli*, the Garison of *Segedin* was very strong, he made a halt, and laid a Bridge over the *Theysse*, that was carried commodiously in Waggon, and of a new Invention. The Grand Signior's Horse the day before, and in the night some Thousands of the Infantry, with the heavy Artillery and Baggage, got over; but the rest of the Army continued on this side, and there for their security made an Entrenchment, and from the head of the Bridge, began a second, on which they planted a great many Cannon: it was within three hours and a half of Night, when Prince Eugene coming up, marched in good Order with the right Wing close to the River, and the left with a double Line he extended as far as he could into the Field.

Battel of
Zenta.

The *Arnauts* observing the German Army to be marching to attack them, were the first who endeavoured to pass the Bridge, and put themselves to flight. The Janizaries also had the like Intentions to do the same, saying, *That they had been abandoned and deserted by the Spahies*: and as they approached near to the Bridge, the Prime Visier observing a Disposition in the *Arnauts* to pass and fly, he assembled a Body of his own Aga's together, intending therewith to hinder and prevent the Flight, which was done by killing a great number of them. The *Arnauts* or *Albanians* finding themselves so ill treated, mutinied against the Visier, and killed him: After which, some Thousands of *Spahies* placing themselves on the other side of the Bridge,

Bridge, with their Swords drawn in their Hands, they defended the Bridge, and suffered none to pass over it.

By this time the Imperialists having put themselves into good Order of Battel, furiously attacked the *Turks* on all sides. At the first charge the *Turks* made some Resistance, but at the second they began to give way; and observing the great Destruction and Slaughter that the Fire and Sword made, being terrified therewith, they resolved to cast and precipitate themselves into the River, where the greatest part of them perished; all which happened in the space of two or three Hours; where could never be greater Confusion, nor greater Effusion of Blood of their own Soldiery, of which the chief Commanders were slain without Mercy, or any Quarter; and such a Multitude of *Turks*, and chief Bassa's were said to have perished upon the Spot, that during the whole War, the like Slaughter never happened. For no less than 15 Bassa's were killed, five of whom had been Beglerbeys, or Visiers of the Bench, besides the supreme Visier.

There were 74 Captains, with their Officers and Soldiers of their several Chambers, all slain; and it was the general Opinion, that above 8000 Janizaries were killed, and those of the bravest and best Soldiers of all the *Turkish* Militia: of which the Sultan was so sensible, that he declared, *He was not so much troubled for the Number, as for the Quality of such brave and experienced Soldiers, who had so often, and in so many Engagements worsted and overthrown the Germans.*

Besides these, were killed in this Battel, the Kahya-Bey, or Lieutenant-General of the Janizaries, with his 600 Braves, who were always attending upon his Person. Amongst the four other Generals of the Militia of the Janizaries, the Zargagi-bashee, who was Major-General of the Janizaries, was slain. And besides these, 2500 Segmens of *Bosnia*, being divided into several Divisions of the Great Visier, and divers other Bassa's, with all the Gebegees, who are Armourers, together with their Captains, and General; as also the Gunners and Topegibashees, or Masters of the Ordnance, who are divided into two several Orders of Militia.

The gaining of this Battel was of that high Concernment and Consequence, that from thence the fol-

1697.

lowing Peace was derived; so that we may believe all the World to be interested therein, and the same to be the Subject of the Speculation of the greatest Monarchs in the World: an instance whereof we have in the following Letter, written by the Emperor's own Hand in *Latin* to the King of *England*, whereof this is the *English*.

Emperor's
Letter to
the King
of England
about the
Battel of
Zenta.

IT's within some few hours that the Post is arrived from Hungary, with news that our Army, under the Command and Conduct of Eugenius Prince of Savoy, did not only on the 10th of this Instant valiantly attack the Ottoman Camp, fortified on the Banks of the Theysse with a treble Ditch, and a Force of 30000 Men therein, but assisted by the gracious Favour of the Almighty, most happily subdued them, killing 10000 upon the place; among whom were the Prime Visier and Aga of the Janizaries; and the rest, which the narrowness of the Bridge could not contain, threw and precipitated themselves into the River, where the greatest part of them were drowned, and 72 pieces of Cannon, with some thousands of Waggons laden with Provision, all fell into our hands: And all this was done on our side with the loss only of 500 Men, and about as many wounded.

The Grand Signior himself posted to *Temeswaer*, from whence he dispatched a Black Eunuch to his Mother, with the unhappy News of the late ill Success, and the particulars of it, to avoid false Reports, which upon this occasion might be apt to be spread abroad of the Death of himself; and to stifle other sinister Rumours more fatal to the Empire than ever was known aforetimes, and which might terrify the Sultaneſs *Valida*; who by the News of the Life of her Son, might take heart, and receive Comfort, and prevent the Mutinies amongst the Soldiery and People, who were too ready upon such an evil Report, to enthrone the Brother of Sultan *Achmet*, the last Brother of the three lately deceased. But it being known Sultan *Mustapha* was certainly alive, all was pacified; which being of so great Importance, the Grand Signior sent a Letter, as I said, to his Mother, by a Black Eunuch, by way of *Nicopolis*, who was a *Magniplee*, or an *Abyssine*, or *Ethiopian*, well beloved by the

the Queen, and greatly confided in by her. The Relation on the side of the *Turks*, was represented as favourably as the thing would bear: in which he declared, That there had been a very great Battel near a River, in which his Person was not present, and so was safe; but his Visier being engaged against an Army of 100000 Men, was slain, together with the greatest Number of Janizaries and Foot Soldiers, and those of the Principal Officers: which Relation he also dispatched by the second Master of the Horse, with a Castan to *Hussain* Bassa, declaring him to be Grand Visier, which happened well for the Christians; for he was a Man always inclined to a Peace, and no great Friend to the *French*; he was a great Lover of Wine, which mollified the rigorous Temper of a *Turk*, and made him more jocund and easy than commonly the Water-Drinkers amongst the *Turks* profess to be.

Inclinations of the Turks towards a Peace.

In the mean time the Christians resolving to follow their Blow, began their March towards *Bosnia*, which was difficult to pass, by reason of the Mountains, Woods, and Rocks in the way. The Body of the Army encamped about *Kottor*, on the 14th of *October*, where the March had been worse, more difficult, and longer; and tho Colonel *Kyba* with his Squadron was marched before, yet he proceeded not in it, because he had News on the way, and chiefly from *Bagnaluca*, that the Enemy had not the least Intelligence of the Advance of the Imperial Army: so that he made a Halt until his Highness was come up to join the Body under his Command, that so they might hold a Conference and Council of War together, which they performed standing, not to lose time; and then Colonel *Kyba* proceeded with his Forces unto *Castle Doboy*, where was a *Turkish* Garison. And here it was thought fit not to go farther this Night, because they concluded, that they were not as yet discovered by the Enemy, because they had not heard them shoot the Alarm, as their Custom was; and so to keep all things still without any discovery, they marched with much silence, without Beat of Drum, or Sound of Trumpet. And the very same day the Prince arrived in the Camp; where a Council of War being called, it was concluded, That *Kyba* should

1697.

be dispatched away before, to take possession of some Ground near the Castle of *Doboy*, and there to form his Camp, where he was reinforced with 600 Men. Upon appearance of which, his Orders were, that in case the Castle did not presently surrender, he should march immediately forward, and without loss of time advance into the Country, leaving the last 600 Men before the Castle to inclose the Enemy, who should soon be reinforced by 200 Men more: and so should proceed to the second Castle, called *Maglay*; where finding Opposition, he should leave that likewise, and so proceed forward.

Castle Doboy surrenders.

By this time, or towards the Morning of the 15th, some shooting was heard, which was the first Signal of an Alarm: howsoever they continued to march without beating their Drums, or sounding their Trumpets; and came at length to Castle *Doboy*, before which the Christians laboured all Night, and in that time raised a Battery, on which they planted six Pieces of Cannon, with two Mortar-pieces. The Day following the Cannon beginning to play, the *Turks* capitulated, and surrendered at Discretion; *Maglay* did the same, on condition only to go out with their Wives and Children, leaving all other things behind them.

On the 18th, the Imperialists appeared before the Palanca or Pass called *Schebze*, wherein were 300 *Turks*: who upon the Summons demanded a time of Consideration until the next Day, which the General of the Imperialists would not grant them; but advanced with 400 Foot-Soldiers, and 300 Dragoons, with the Artillery belonging to them, and mounting 12 Pieces of Cannon against the Palanca, in the Night they stormed it in two Places; in which Attack having lost 12 or 15 Men within the Pallisadoes, without any stop, they still advanced forward; whilst Colonel *Kyba* meeting with 200 Horse of the Enemy, whose Design was to cast themselves into the Pass of *Schebze*, they were prevented, being in part killed, and in part taken Prisoners: and having Intelligence, that the *Kahya* was with a Body of about 2 or 3000 Men between *Schebze* and *Branduck*, he caused Batteries to be raised to hinder their ready Passage.

On

On the 19th they marched on through the *Orobovizar* Valley, being a very troublesome Passage. And on the 20th, the March was through narrow and rocky Passages, worse than the former, or that way which leads to the Castle *Branduck*, which was so difficult, that the Artillery and Baggage could not be brought after them, but were forced to be lodged under a strong Guard in the *Orobovizar* Valley.

The 21st, the Imperial Army arrived near the River *Bosna*, over which there was a Bridge, but so old and ruinous, that the Army was not willing to adventure over it, but rather esteemed it more secure for every Dragoon, or Horseman, to take a Man behind him, and therewith to wade through the River: with this Burden and Equipage they marched over a very high Hill for the space of two Hours, which nevertheless was more easy to pass over than the former; so they continued their March again over the *Bosna*, by the help and convenience of a good strong Bridge, not ruined by the Enemy, and so advanced into the Camp, near the Village *Doboy*, where *Kyba* joined again with Prince *Eugene*, advancing still before the same Night towards *Sarai*, or *Seraglio*, which the *Turks* abandoned upon the approach of the Imperialists, who returned again over the *Sava*.

From these fortunate Successes in *Bosnia*, the Troops were commanded on the 30th of *October*, to march from *Marga*, towards *Carenzebes*; and on the 3d of *November* a Detachment was sent before to invest the Fort of *Kypalanca*, where the Lieutenant-Colonel of *Vypalan* the Regiment of *Rabutin*, Lord of *Grafer*, with a *cha taken* Body of 500 Horse, had taken his Post, and seated by the Imperialists. himself on the side of the *Danube* about 100 Paces from the River, advancing to the Pallisadoes; and there immediately began to fire upon the Place, and to entrench with so much diligence, that in a short time they had opened the Trenches 200 Paces: and having prepared the small Pieces of Cannon, which they brought with them, and one Mortar-piece, they began therewith to make their Batteries.

The 5th in the Morning, they set in order their Batteries, and began also to throw Bombs into the *Palanca*, which they found to be much more strong than it was believed at first; for that it was encom-

1697. passed with a double Ditch, treble Rows of Palisadoes, a place of Retreat guarded with 400 Men, and well provided of all things; and for the better Security, they had made some hundreds of Fagots: In the mean time the *Turks* in a great Body showed themselves upon another Stream of the *Danube* above, and others at the foot of the Mountain, near to *Rham*, together with Saicks, and Frigats on the River; likewise on the other side of *Belgrade*, near *Kroska*, *Semendria*, *Columbas*, *Isbeck*, and *Gradiska*, which were all places so near, that in 24 Hours time, Succours might be brought from them, at least to hinder, if not totally prevent the Designs of the Enemy. For which reason, the General, Count *Rabutin*, resolved to lose no time, but forthwith to make an Assault upon the Place, if possible, to take it by force; to which end he prepared 500 *Germans*, and 200 *Rascians* to make the Attack upon it.

On the 6th, with the dawning of the Day, appeared on the other side of the River a great number of the *Turkish* Boats, battering with their Cannon, as they had done all the Day before, against the Christian Camp: And in the mean time, with the Break of Day, the Attack began in two places at the same time; that is, upon the Left-hand of the *Danube*, where the greatest difficulty was, under the Command of Heer *Viert*, Sergeant-Major of the *Hanover* Troops; and then on the Right-hand, on the River *Cerasse*, where the Soldiers to pass the Water, waded up to the Middle, under the Command of Captain *Beaumont*, of the Regiment of *Rabutin*. And to give the greater Inconvenience to the Enemy, they fired their Cannon continually, as also their Bombs, besides Small-shot from 250 Men out of the Trenches; but in regard that in the Night before, certain Recruits were sent to reinforce the Place, together with a Boat, on board of which were 100 Men from *Columbas* and *Isbeck*, with some Ammunition, they met with much resistance; besides, they storm'd without making any Breach, and that in the sight of 20 or 30 Saicks and Frigats, which appeared above and below the Place; insomuch as things looked very doubtful and hazardous. However, General *de Rabutin* and Sergeant-General Count *de Leiningen* applied all possible Care and Industry to hinder

der and prevent the Enemies Succours; and the Soldiers with Axes and Hatchets cutting down the Palliades, gained so much Ground, that all things lay open before them: So that after a doubtful Conflict of about an hour and a half, the Place was overcome, and taken by the Valour of the Christians; and not only the Commander in Chief, *Hay Beigh*, but all the Garison, with the Inhabitants, without any exception, were killed or drove into the *Danube*.

Nothing could be expected from *Poland* this Campaign, that Nation being wholly taken up about the Election of a King. There were two strong Parties amongst them, one of which chose *Frederick Augustus* Elector of *Saxony*, and the other the Prince of *Conti*; but the first, as being the more potent, carried the Point. Neither did the Operations of the Campaign amongst the *Muscovites* answer the universal Expectations conceived of their Power: All that the great Army which they had on foot did, was to build a regular Fort, surrounded with a Ditch, in the Isle of *Javan* upon the *Boristhenes*, by which they could secure the Navigation of that River and a free Passage into the *Black Sea*. When that was finished, and a strong Garison put into it, *Ali Serafquier* of the *Turks*, and the Cham of *Tartary*, invested it by Land and Water, and Sultan *Noradin* did the same by *Asoph*: but both the Attempts succeeded alike; for the *Turks* were repulsed and put to flight by the Czar, and the Action represented at foreign Courts for a famous and bloody Victory.

Muscovite Campaign.

The *Turks* this Year removed *Ali Serogla* from being Serafquier against the *Venetians*; and *Giuruch Bassa*, who succeeded him, having no more than between 6 and 7000 Men in his Camp at *Thebes*, was able to do little or nothing, for a good while, to the prejudice of the Republick. *Mezzamorto* continued to be Captain-Bassa, who was not afraid to come out of the *Dardanel*s on the Coast of *Tenedos*, having with him 20 Sultanas, 6 *Tripolins*, and 2 Fireships; and there encountring the *Venetian Fleet*, the smaller Vessels were in very great danger, and nothing but the Bravery of *Contarini* could disengage them, and they retired for Safety to the Isle of *Pfara*. The Galleass *Capitania* was severely shattered and in great danger, that

Sea-Fight between the Venetians and Turks.

1697.

that of *Bembo* was lost; but *Contarini* and some of the other Commanders fought so stoutly, that *Mezzomorto*, after eleven hours Conflict, thought fit to retire towards *Tenedos*, as the *Venetians* did to the Isle of *Andros*.

The Captain-General coming at last with the Fleet to *Porto Poro*, sent 2000 Men to reinforce the Lines of *Corinth*, and 1600 to strengthen the Garrison. On the other side the *Serafquier* receiving Advice that the *Ottoman Fleet* was come to the Mouth of *Cape D' Oro*, he began his March, and detached 100 Horse from *Alagana*, to get Intelligence: These meeting with the advanced Guard of the *Venetians*, were repulsed with Loss. *Giuruch* would not for this change his Resolution, but marching on with 3000 Spahis, in Order of Battel against the *Venetian Lines*, when they approached, he commanded the Troops to halt, and to separate into two Bodies; one of which was to march forward into the Plain, and the other to the side of the little Vale to the left of *Corinth*, to open a way if possible, or at least to give countenance to the Action. Neither of these Bodies came up with any great Courage, and so were easily repulsed by the *Venetians*: The Musketeers were sufficient to put a stop to the first Attack; and the other being frightened with the Fire made from a Redoubt, erected there by General *Srenau*, and the Advance of two Battalions, presently retreated.

Two Sea-Fights more between the *Venetians* and the *Turks*.

The *Turks* and *Venetians* were all this while intent who should have the Mastery at Sea, and therefore there happened two Engagements more between them; but neither of them might be called entirely decisive. The Captain-Bassa *Mezzomorto*, in the first of the two, was wounded in the Thigh: the last Action happened between *Castle Rosso* and the Isle of *Zia*, and ended with the night, and wherein not many Men were lost on either side. The *Venetians* in all these Fights pretended the Advantage at last lay on their side, but 'twas difficult for an impartial Eye to discern it. By this time the Period of Captain-General *Molino's* Commission was expired, and the Senate thought fit to put in Signior *James Cornaro*, a Man of ripe Years and Understanding, who had served in the *Candian War* and in this also, in several eminent Posts, as
Proveditor.

Ch. i. The Life of Sultan Mustapha.

39

Proveditor-General of the four Islands, and of the *Morea*, always with Reputation both for his Zeal and Conduct.

In the mean while the Court of *Vienna* well knowing the ill State of the King of *Spain's* Health, notwithstanding the Advantages of the last Campaign against the *Turks*, were for hearkning to a Peace; and therefore Count *Kinski* writing an Account to my Lord *Paget* of the terrible Defeat given to the *Turks* at *Zenta*, added, That if such a decisive Blow had an Efficacy to inspire the *Turks* with any Thoughts of Peace, they should find the Allies not at all averse to it: An Insinuation more adapted to the Conjunction, and to the Zeal wherewith my Lord *Paget* reassumed the Mediation, could never have happen'd. The Minds of the *Turks* were indeed much agitated about what they were to resolve: They weighed on the one side, the last Disaster that beset them at *Zenta*, and the Treaty of *Reswick*; by which a Peace had been concluded between the Christians, and that the Imperial Arms were now intirely at liberty to act against them; and on the other, the Cession of so many Countries which they had lost in the Course of the War, and that must be yielded by them in a Treaty of Peace, which the inseparable Pride of that Nation abhorred to sue for. In this Perplexity the Prime Visier, who was a wise Man, and moderate in his Desires, giving ear to the new Discourse the Lord *Paget* had with him concerning the Disposition of the Court of *Vienna*, said, he often wondered his Predecessors had never given an Answer to the Articles of Mediation exhibited by his Lordship in 1693. The Visier finding he would persist still to mediate, with the Consent of the Sultan he held a Divan, wherein he presided himself as Prime Minister and Administrator of the Affairs of the Empire. The other Members were the Musti, Cham of *Tartary*, the two Cadiliskars, Aga of the Janizaries, and *Reis Effendi*, or Grand Chancellor.

1698.

There having long debated the Affair, they finally saw it necessary to change their Maxims; and presently sending for *Maurocordato*, the chief Interpreter, he was ordered to see whether the Lord *Paget* had authentick Credentials to carry on the Mediation. The Ambassador had Orders from the King his Master, backed

Lord Pa-
get renews
the Medi-
ation of a
Peace.

1698.

backed with a Letter from the Emperor, that when the Proposal set down in due Form of *Uri Possidetis, ita Possideatis*, should be received, Plenipotentiaries should be named to settle the Bounds of the Conquest, and to terminate all Differences.

Maurocordato having seen the Credentials, and that there were sufficient Powers from the King of England and States-General to mediate a Peace between the Allies and the Port; the Visier wrote an Answer to the King of Great Britain, that it was accepted: he excused the Slowness of it, and said those Proposals should be put into the hands of his Minister; to which the Sultan's Piety inclined him, to prevent the shedding of the Blood of so many poor Wretches, that must fall a Sacrifice to the inexorable Fury of War; and therefore he put the Letter and the Proposals into the Lord Paget's hands, that he might send them without delay to London. The second Paper ought to be the more taken notice of, as being the Basis of the Negotiation, and the Particulars were, That every one should keep what they had in possession, but with exception to the Fortresses in *Transylvania*, which the Germans should evacuate, and the Principality be reduced to its former Condition, under the Protection of both Empires: That *Titul* and *Peterwaradin* should be demolished, *Illoc*, *Possessa*, and *Bent*, and the Castles along the River *Unna* evacuated: That as to *Temeswaer*, the Limits should be between the *Maros* and the *Theysse*: That in reference to *Poland*, their Troops should evacuate *Moldavia*, and *Caminiec* should be demolished; and, lastly, they were willing to agree to a Peace with the *Venetians*, upon the foot of *Uri Possidetis*.

Turks Pro-
posals of
Peace.

The Lord Paget immediately dispatched his Secretary for England: The King acquainted the Imperial Envoy Count *Ansberg* with his Dispatches, adding, that as he had sent the same Person back with others to *Vienna*, and with further Instructions for his Ministers at the Porte, so it ought to be considered, that they should not neglect an Opportunity to put an end to so long a War, and that there was all the Reason imaginable, upon the Prospect of any probable Success, the Emperor should be freed from such heavy and grievous Distractions. Upon the Arrival of the Secretary,

Secretary, every thing was distinctly communicated to the *Venetian* Ambassador, and a Conference was had with him in the House of Count *Kinski*, where were present Count *Caunitz*, and the Chancellor of the Court. Their Minds suggested to them various Reflections: Why should *Muscovy* be left out of the Projects? How they came to demand the Restoration of the Places taken by the *Poles* in *Moldavia*, and to have *Caminiec* dismantled? That they did not come up to due Measures with the Emperor and Republick, who might suspect, that under the single word Foot or Basis, there might be concealed some Seeds of an artificial Interpretation and Strife. As to the first Scruple, the Reason was not then discovered. The Czar, when he was in *Holland*, had shewed himself averse enough to a Peace; but that Prince passing over into *England*, they put the King upon inspiring favourable Sentiments into him about that Negotiation, and to agree to name a Plenipotentiary for the Congress. The Proposals were likewise transmitted to the *Muscovite* Resident at *Warsaw*, and Letters were sent to the Lord *Paget*, to correct the Omission made of the *Muscovites*. The King and Republick of *Poland* were informed of the whole, and desired to appoint a Plenipotentiary. As for the Emperor, he was to keep to *Uti Possidetis*, without any Limitations: That then every body was ready to come and treat with the *Turks* about Points of less Importance, which yet might tend to the better Security of the Emperor and his Allies.

The Republick of *Venice* now having accepted of the Mediation of the King of *England* and the States-General, appointed Signior *Ruzzini* to be their Plenipotentiary, and ordered him, in an Audience of the Emperor, to accept of his Majesty the Preliminary of *Uti Possidetis* without Exception. As soon as the *English* Secretary arrived at *Adrianople*, the Lord *Paget* laid before the Prime Visier the Consent of the Emperor and the *Venetians* to a Peace, upon the foot above-mentioned: but yet tho the Substance was agreed on, there were Circumstances he said still remaining, such as the Regulations of the Borders, the Exchange, Cession, and Demolition of Places, which ought necessarily or in Prudence to be prefixed and settled, that

1698.

that there might be no more room for Quarrels, and from Quarrels to recur again to Arms; and to this end both Time and Place ought to be known and settled for Commissioners to meet on the Frontiers. These Sentiments being communicated by the Lord *Pager* to Count *Kinski*, with a desire that the Minds, Orders, and Powers of the Allies might be sent to him, it wrought some Umbrage in the Ministers at *Vienna* and *Venice*. Those of *Vienna* could scarce think it decent and for their advantage to transmit the full Powers required by the Mediators; and the *Venetians* were jealous, lest under the Notion of Cessions and Demolitions, something perhaps might be started to the despoiling of them, and under the colour of them alter the Foundation of *Uti Possidetis*, upon which the Negotiation and Peace depended. But Count *Kinski* be-thought himself that every thing might be solved by a Declaration of the Imperial Plenipotentiaries, and all Doubts removed: the Purport of which was, That when the *Ottoman* Porte, without any Limitation, Exception, or Reserve, should by an Instrument presented to the Mediators, accept and faithfully comply with the usual Rule of *Uti Possidetis, ita porro Possidearis*; that then the Emperor, Republick of *Venice*, and their Confederates, as well the King and Republick of *Poland*, as the Czar of *Muscovy*, should declare, that upon the said established Foundation, a Congress might be quickly formed, where these reciprocal Agreements should be executed, and then to proceed to a Treaty of Peace, and to an Examination of the Territories, Bounds, and Limits of their Empires and Dominions, with the Cessions, Exchanges, Demolitions, and Evacuations of some Places, and the doing every thing that might be judged proper in a reasonable time by the Ministers of either Party; reserving to their Confederates, the *Poles* and *Muscovites*, liberty to send their Ministers to treat, to insist upon the Detention of their Conquests, and the foot of *Uti Possidetis* as agreed on.

Czar's
Proposals
at Vienna
about a
Peace.

In the interim the Czar arriving at *Vienna*, *Kinski* acquainted him with the present Scene of Affairs in reference to the Peace, in a way of entire Confidence, upon which he proposed his Demands in three Articles: That the Emperor would continue to unite his
Proposals

Proposals with those of *Muscovy*: That in order to have a safe Peace, the *Turks* should, besides the Places already taken, yield to *Muscovy* the Fortress called *Chertz*, which was the Gate-way to the Incursions of the *Tartars* into the neighbouring Countries; and that in case the Enemy refused it, the Allies would continue the League till the Year 1701, by which time they might be reduced to grant such Conditions, as would be no less advantageous than just. As to the first Article, the Emperor went readily into it; but for the rest, the Answer was, that the Czar's Army might be employed the next Campaign in making the desired Acquisition; that it would be difficult to obtain new Cessions, and that the Imperial Ministers in the Congress would use their most effectual Endeavours to promote his Request.

About the same time the Bishop of *Chiovia*, appointed Envoy Extraordinary from *Poland*, likewise presented the Ministers with his Proposals, importing, That the Emperor should not conclude a Peace, without including the Allies: That the Negotiation could not be concluded with the Demolition of *Caminiec*; but they would have the Place preserved, retain their Acquisitions in *Moldavia*, and have Reparation for Damages: That they had not merited ill of the League, having contracted a Debt of 30 Millions of their Money due to the Army, and spent 200 in the vast Charge they were at to carry on the War. Upon these Proposals the Imperial Court was not backwards to give certain Proofs of their Gratitude and Sincerity to that Crown; and therefore the *Poles*, full of good Hopes, made no delay to name their Minister and Extraordinary Ambassador for the Treaty, who was *Stanislaus Michelowski*, Palatine of *Posen*; as the Czar's Minister was *Procopius Bedgonovitz Wefnizin*, one of the three Ambassadors who attended him in his Travels to foreign Courts.

The Poles Demands.

My Lord *Paget's* Secretary returned in ten days to *Vienna*, from the Prime Visier's Camp at *Sophia*, bringing with him a Letter to Count *Kinski*, concerning the Readiness of the *Turks* to enter upon a Treaty, and that *Mahomet*, Reis Effendi or Great Chancellor, and *Alexander Maurocordato* were nominated their Plenipotentiaries. There was also an Instrument

Turks Preliminary Instrument like that of the Allies.

ment of theirs annexed, which agreed with that subscribed by the Imperial and *Venetian* Ministers, including the *Poles*, in Approbation of the Term *Uti Possidetis*, which they made to be the Basis of the Peace; and in conformity thereunto, they should by the means of the Mediators regulate their Articles, as they suited with the Conveniency of Things and Times; together with the Demolitions, Exchanges, and Evacuations of some Places, and the settling of Limits and Territories.

The Plenipotentiaries named by the Emperor, were *Wolfgang* Count d' *Oettingen*, President of the *Aulick* Council; and *Leopold* Count *Schlick*, General of *Batavia*, and Governour of *Segedin*; *Til* was Secretary, and Count *Lewis Marfigli*, because of his Acquaintance with the Frontiers, their Assistant. The *Venetians* appointed *Ruzzini* only, and *Nicolosi* to be Secretary; and for the Confines of *Dalmatia*, Dr. *Lorenzo Fomdra*, Fiscal of the Province, was nominated to take care of it. *Carlowitz*, a neutral Village between *Salankemen* and *Peterwaradin*, was the Place agreed on by both Parties for this illustrious Congress. Before the meeting of which, we will cast an eye upon the Proceedings of the Campaign against the Infidels, which indeed was no where considerable; and therefore we shall dispatch them in a narrow Compass. *Delphino*, who from Proveditor-General of *Dalmatia*, was appointed to be Proveditor-Extraordinary of the Fleet, hovered about *Lemnos* and the Chops of the *Dardanelles*, and did all that was possible to engage the Captain-Bassa *Mezzomorto* in a naval Fight with him, which at last happened near *Metellino*, rather to the disadvantage of the *Turks* than otherwise, tho the Christians lost above 300 of their Men, and 600 wounded; among whom *Delphino* himself was one, who as a Proof of the Advantage he had obtained over his Enemy, would raise large Contributions, commonly called *Carazi*, in the remote Parts of *Tasso*, *Samothrace*, *Imbro*, and the Isle of *Cassandra*.

The *Morea* continued in Tranquillity all this Campaign, and there was nothing done of moment on the side of *Dalmatia*: The *Morlaques* made themselves in a manner Masters of *Stolaz*, a Post in *Erzegovina*, upon the Banks of the River *Bragora*, by Surprize;

prize; but falling too soon to plunder, they were quickly driven out of it. The Serasquier on his part had a great mind to retake *Sign*, he forced his way, and took a Redoubt at the Bridge of *Cettina*; but Provéditor-General *Mocenigo* advancing to *Dismo*, with a good Body of Troops to oppose him, he thought it best to retire and lay aside his Enterprize. As for the Imperial and *Turkish* Armies in *Hungary*, they did nothing more than make some Motions, and the *Turks* drew a Line to cover *Belgrade*. The Thoughts of all Parties seemed now to be wholly intent upon Peace, and the *Turks* as much as any, and with as good Reason for it. Indeed the Successes which the Christians had gained over them in all Places thro the whole Course of the Campaign of 1697, put the *Turks* into a kind of Despair of ever being victorious any more, but rather to yield to the Hand of God, and to fix a Period to the Limits of the Empire, which they believed, by the Divine Providence, was no farther to be extended. These Thoughts put all the Great Men and Governours of the *Ottoman* Empire into such a Melancholy, that contrary to their usual Humour of Pride, vain Imaginations of Riches, and Enlargement of Empire, as if the *Ottoman* Arms were never to be weakened or brought low, they concluded, and so did even the Sultan himself, that after such a Series of Misfortunes both by Sea and Land, God frowned on their Enterprizes, and would no longer favour their martial Proceedings; and therefore that until such time as God's Anger against them was appeased, there was no Safety but in a happy Peace, and that to be negotiated by the only true Allies of the *Ottoman* Empire, *William* King of *England*, and the States-General of the *United Provinces*, whose Ministers the Lord *Paget* and Monsieur *Colyer* were present on the Spot, and whose Offices and Persons were acceptable to the *Turks*.

The Mediators on the 15th of *July* set out from *So-* Lord *Paphia* before the Camp, and happily arriving on the 31st get arrivés at *Belgrade*, the Lord *Paget* and the rest of them remained in this Place for the space of two Months, grade. which passed the sooner away, in regard that the Expectations of Peace had so filled Mens Hearts, that nothing else was heard in all Places.

1698.

His Lordship in this time having adjusted the Business of a Neutrality between the Parties, the same was proclaimed in *October*. On the 19th of which Month the Lord *Paget* and the other Mediator left their Camp near *Belgrade*; and in their passing the *Save*, this Order was observed:

*The Order
in his pass-
ing the
Save.*

First went an *Allay-Beg*, or the Marshal of the Show, with about 50 Horse.

Then 60 *Chiausues* on horseback.

A Guard of *Janizaries*, being about 330 Men, all on foot.

An *Aga* belonging to the Ambassadors, with his own Servants, and six domestick *Janizaries*.

After which followed two Flags, one with the *English* Coat of Arms, and the other with a large Cross in a white Field.

Then followed the *English* Ambassador's six led Horses, covered with a very rich Furniture, followed by his Excellency's Gentleman of the Horse, attended by a *Giovane di Lingua*, or a young Druggerman or Interpreter.

Then came up the two Interpreters, attending his Excellency the Lord Ambassador on each side of his Horse, and they attended with two *Heydukes* in their own Country Habit, and on both sides ten *Chiohadars* or Servants, who carry the Clokes or Vests of the Great Men in white Vests, with their Carbines on their Shoulders.

The Lord Ambassador's Brother rode afterwards, with six *Chiohadars*.

Then followed the Secretary and Doctor, with two *English* Gentlemen, one from *Aleppo*, and the other from *Tripoli*.

Also six Pages with the Lord Ambassador's Coach, with a *Turkish* one, which went before the common Servants, who marched all on horseback two and two.

At their Passage over the Bridge of the *Save*, which was lined with *Janizaries*, three Guns were fired from the Castle; and the Gallies, Saicks, and Frigates, as his Excellency passed, fired each a Gun.

About half way to *Semlin*, the *Chiausues* and others, whom the *Visier* sent along with his Excellency, made

a halt; and having wished a good Journey to those whom they conducted, returned back.

Now the Imperial Ambassadors, because they sent *He settles* Passports to those of *Turkey*, signed by the Emperor's *the Busi-* Hand, desiring to have others signed by the Sultan, *ness of* his Excellency and the other Mediators considered, *Passports.* that this Exchange of Passports would take up a great deal of time: and therefore they found out and agreed upon this Expedient, That the Proclamation being made in both the Emperors Names, no Passports should be delivered either from the *Germans* to the *Turks*, or from the *Turks* to the *Germans*; but that a full Power should be given to the Mediators to grant Passports to the People, who were going up and down within the Limits of Neutrality agreed on both sides.

When my Lord *Paget* and Monsieur *Colyer* arrived at *Carlowitz*, they were received by the *German* Horse and Foot, and a Captain-Lieutenant and a Standard with 50 Horse, and also with another Captain-Lieutenant and an Ensign with 70 Foot, which were appointed to each Ambassador for the Mediator's Guards; the *Turkish* Soldiers were on the Right of the *English* Ambassador, and the Left of the *Dutch*.

My Lord *Pager*, after a deal of pains, having ad- *The great* justed the Preliminaries, the Imperial Ambassadors *Honour of* went into the Tents of the Mediators, where at the *this Me-* same time appeared the *Turkish* Ambassadors in very *diatorship.* great State; and both Parties having presented themselves before the Mediators, in the Tent appointed for the Conferences, they took their Seats in the middle of it, purposely set and laid for them, directly against one another, in such a manner that no body could take exception. Then the Conference began, which was the first of this kind that ever passed between the Christians and the *Turks*; not but that several Treaties and Truces had passed between them before, but not upon such equal Terms, and with so much Honour to the Christian Name.

The Congress was opened by the Imperial and *Venetian* Plenipotentiaries, setting forth, That in order to restore Tranquillity, and extinguish the Flames of War between the Emperor and his Confederates, viz. the King and Republick of *Poland*, the Republick of *Venice*, and the Czar of *Muscovy* on the one part; and

1698.

the Sultan of the *Turks* on the other; the King of *Great Britain*, and the States-General of the *United Provinces*, by their Mediation, and Application of their Ambassadors, the Lord *Paget* and Monsieur *Colyer*, had been able not only to revive the Treaties which for some Years had lain dormant, but had advanced them so far, as to lay the Foundation and Basis of a Peace, or a Truce respectively. The Rule formerly used between both Empires of *Uti Possidetis, ita porro Possideatis*, was accepted by the Emperor of the *Romans*, and the Republick of *Venice*, without any Limitation, Exception, or Reserve whatsoever: That the *Ottoman* Porte allowed the same afterwards to the other two Allies, by virtue of which all the four Powers in Confederacy should peaceably possess in full Right and perpetual Dominion the States, Provinces, Cities, Fortresses and Castles, Islands, Dependencies, Places, Rights and Privileges, which were in their hands: That the four Potentates had consented to have a Congress held upon the Frontiers of the two Empires, to the end their Ambassadors, being furnished with sufficient Powers, might be able to perfect the Work, secure the publick Tranquillity, fix Boundaries, and promote the particular Advantages of the Allies.

The Plenipotentiary of the Republick of *Venice* having consigned into the Mediator's hands their Proposals, which were somewhat like those made in 1691, the Secretary *Nicolosi* at the same time, by the Order of *Ruzzini*, put into their hands a List of the Countries conquered in the *Levant* and *Dalmatia*, to the end they might conceive their Demands were not only just, but moderate. The Lord *Paget* made the greatest difficulty about the fifth Article, which required the Restitution of the two Churches of *St. Francis* and *St. Anthony* in *Galata* by *Constantinople*, which of right belonged to the *Venetians*, and about the Exercise of the *Latin* Rites and Privileges insisted on in the sixth. He was still staggered more by the Demand they made of *Scio*, considering the *Turks* had recovered it by the Power of their Arms. As for the two Churches, which were turned into Mosques, there could be no other Expedient found, but to assign Ground for building others on, by way of Equivalent.

The

The Articles agreed on by the Mediators, to keep good Order, and cut off all Pretences which might retard the Treaty, should have been mentioned before, and they were these: That it should be free for the Plenipotentiaries to visit the Mediators without Formality or State: That the Place of Treaty should be neutral, as well for the Plenipotentiaries as for their Retinue, till the Conclusion of it: That the Plenipotentiaries should order their Retinue to live peaceably and soberly, and that no body should go about after Sun-set, and make no Noise or Tumult, upon pain of being severely punished by their Masters. To these there were added two Articles more; the first, that if it should come to pass any of the Plenipotentiaries should perfect their Treaties before the rest, they might do it, and deposit the Instruments in the hands of the Mediators, by way of Security, till the time of signing; the other, that the Plenipotentiaries should not, under any Pretence, be allowed to spin out the time in managing the Articles exhibited by them: but that where any Obstruction or Demur happened, the Mediators and other Plenipotentiaries should endeavour to remove it; and that in case they should not be able to effect it, convenient Time and Place should be assigned to effect it, and Things so ordered and determined, that when some should finish their Negotiations, others should have a Peace secured to them. The *Venetian* Senate did not like these Articles very much, they were jealous the Imperialists would precipitate the Peace; many Reasons they had to induce them to it, and the Partition-Treaty about the *Spanish* Monarchy, lately signed between *France, England, and Holland*, which the Emperor much disliked, was not the least of them. *Loredano* was their Ordinary Ambassador at *Vienna*, and they ordered him, on his Master's behalf, to represent to the Ministers the Constancy of their Alliance, as well in respect to the Affairs of the War, as the opening of a Treaty of Peace: That the Preliminaries were settled as they would have them, and that the Republic in other things, as well relating to the Articles, as the Conferences, readily and without delay complied with them: That they were aware of the Artifice of the *Turks*, and that the Maxim by which they

Regulations made by the Mediators.

1698.

Debates
between
the Impe-
rialists and
Turks a-
bout Tran-
sylvania's
Frontiers.

were guided, was to sollicite and care for one of the Confederates more than another : That the Republick had no other View than to obtain the Effect of the Preliminary *Uti Possideris*, and upon that foot were ready to comply with that Instrument, and to subscribe the Peace. They then desired the Imperial Court would dispatch Orders to their Plenipotentiaries, not to precipitate their Treaty, nor sign it before the *Venetians*, who could see no reason why they should subject the same to Chance and Disunion.

The Imperialists having given the Republick as much Satisfaction, as they thought might be reasonably desired upon these Heads ; went now roundly to work with their own Affairs, in the first Conference held with the *Turkish* Plenipotentiaries. These began about the Principality of *Transylvania*, which the *Turks* insisted should be restored to its pristine State and Condition, but so as to remain under the Emperor's Protection ; but this point being positively rejected by the Imperialists, the *Turks* made another Offer, which was, to leave it wholly in the Power and Possession of the Emperor : stipulating, however, that an honorary Tribute should be paid to the Porte for the same, but this the Imperialists likewise rejected ; the Emperor being by no means willing the *Turks* should have any footing or demand upon *Transylvania*, which is the Entrance, Lock and Key into Upper *Hungary*, and even *Germany* it self. As for the Confines of the Empire, *Maurocordato* insisted they might be settled after the Peace by Commissioners, who should meet upon the Spot ; and this he called the antient, usual, and necessary Practice, and that it was impossible to pitch upon any new Method ; and much less, were they able to fix it in writing during the Congress : but the Imperialists refused their Consent to that, as having found it prejudicial by past experience, and to have given origin to former Disturbances and Quarrels. A mutual desire of coming into the most practicable means for an Agreement, does not always concur ; which might have been done by an Instrument, specifying the respective Possessions, with a declaration, that such and such Mountains and Rivers should be the Boundaries, and where those were wanting, that Banks and Trenches should be made in the Spring, to distinguish

Ch. I. *The Life of Sultan Mustapha.*

71

tinguish and divide the Limits. The Imperialists now put in a Demand of dividing their Boundaries in three several parts, *viz.* those on this, those on the other side of the *Danube*, and those on the other side the *Save* towards *Croatia*, and the River *Unna*. The *Turks* were for having this matter discussed in an Article by it self; and the settling of the Limits about the *Theysse*, *Maroz*, and the side of *Transylvania*, was by them insisted on as of the greatest Importance. The Province of *Temeswaer* in *Hungary*, being still in the possession of the *Ottoman Empire*, was amorously looked on by the Imperialists, as what would have compleated the Conquest of a vast Kingdom; and to obtain the Dominion of it, tho with the expence of a regular Siege, as they had happily succeeded in respect to several other Fortresses, they had taken divers Castles about it, which formed a Blockade at large, that by degrees must consume its Vigour and Subsistence. The *Turks* being willing to preserve it, and to have a Passage always open to it, *Maurocordata* proposed, that as no manner of trouble could arise, concerning either the Possession of *Temeswaer* or the Territories subject to it; therefore it was but reasonable that they should demolish *Carensebes*, *Lugos*, *Lippa*, *Chonad*, *Kiscanissa*, *Betske*, *Betskerek*, *Sablia*, and the like places within the Banks of the *Maroz*, *Theysse*, and *Danube*, which distinguished the Limits on three sides.

The *Greek* applied to this Motion, which seemed to be equally strange and new, a strong Corrective drawn from a Consideration that it was not deduced from mere Conveniency, but from the very Preliminaries, which in that Clause concerning Demolitions and Evacuations made it out literally, and fully empowered them to insist upon it: but the Imperialists made it plain to them how foreign that Interpretation was to the Clause of *Uti Possidetis*, which allowed of no Exception, Limitation, or Reserve. In the Conferences about the Limits, between the Imperial and *Turkish* Plenipotentiaries, wherein the latter took the other to be very stiff and positive, 'twas said *Maurocordata* should break out into these passionate and moving Expressions; That it was very hard, that after they had lost so many strong and almost impregnable Fortresses, such great Kingdoms and Territories in

1698. the Course of that fatal War; they could not have some small Concessions made them in respect to the Limits of their Empire, when after all, they must carry Peace along with them to *Constantinople* with Tears in their Eyes.

Conferen-
ces between
the Turks
and Vene-
tians.

Now came the *Venetian* Plenipotentiary *Ruzzini* to his Conference with the *Ottomans*. *Maurocordato* was observed by all of them to be a very able and artful Minister; he began his Discourse with saying, That the Peace ought to be made and set down, as well in their Hearts as upon Paper; that the Instruments of *Uri Possidetis* was all in favour of the Allies, except the Clause relating to Demolitions and Evacuations, which was a very prudent one, by which they should be able to moderate such a grievous Prejudice, and make a safe and lasting Treaty. That the happy, illustrious, and great Kingdom of the *Morea* was entirely confirmed by it to the Republick; that they might possess it in profound Tranquillity: but that, if they were minded to perpetuate their Possession, they ought to concur in alleviating that Sorrow which the *Ottoman* Empire must unavoidably endure, for having lost and been obliged to yield it up to another: wherefore it would be convenient to evacuate or demolish *Lepanto*, the Castle of *Romelia* and *Prevesa*, which were without the Shores of that Kingdom. The *Venetian*, in answer to this Proposal, said, That that Clause could never be extended to any other meaning than mutual Advantages, when they found some Places intermixed; that it could never reach *Lepanto*, situate on the Frontier of the *Morea*, nor *Prevesa*, which was so far from *Lepanto*. *Maurocardato* being not satisfied with this Answer, called the Effendi to his assistance; and both of them in their turn insisted, that the Bounds of the Places mentioned in the Preliminaries were universal; that if some Places had not yet been taken from them in the *Morea*, they must have acquiesced, that that Part should have gone with the Whole; but that *Lepanto* was situated upon a high Rocky Ground, could yield no Revenue, had but an inconsiderable Jurisdiction, and could be of no other use than a Harbour for Thieves from the *Morea* to infest the Grand Signior's Subjects: that the Castle of *Romelia* was so weak, it had been abandoned before the
Venetian

Venetian Arms appeared before it; and *Prevesa* being a Town beset with the *Turkish* Territories, it could be no benefit to them, nor merit any Consideration: that amidst the great Losses their Empire had been subjected to, a less Comfort could not be desired, than with a seeming Decorum to varnish the Peace: finally, that if the Republick would have the Confines of the *Morea* secured, their best way would be to quit to the Empire on the *Terra-firma*, what ought to be entirely hers. *Ruzzini* was not wanting to reply, but reminded them of the Basis that had been laid, and the Situation of the Places, adding some Observations on the Importance of the two Gulphs, the Dominion of which might be disturbed, by yielding up what tended to their Security.

This Conference ended without Success, and seemed unpleasant to both Parties; they tried in a new one to surmount one another's Firmness, using all the Art and Eloquence imaginable to back their Sentiments. At last the *Venetian* Plenipotentiary desired to know the Sentiments of the Mediators about the Preliminaries, and the Conduct of the other three Allies, who appeared not to keep strictly to them. Now the *Venetians* having held no less than four Conferences with the *Ottomans* to no purpose, the Effendi desired a fifth in the presence of those of the Emperor and the two Mediators, and *Maurocordato* as usual began it thus; That that Congress consisted of such Persons as were capable to unite Fire and Water together, and yet could not remove the Difficulties arising in the Negotiations between them and the Republick; he prayed the others to interpose with Prudence and their good Offices, to the end they might not throw away so much time, but reap the Fruit of it: adding, that both Parties in the last Conference offered to make things easy in their turns; and that now it was necessary *Ruzzini* should give them his final Resolution. Count *Schlick*, who understood the *Italian* best of his Colleagues, answered, That he heard with pleasure a willingness towards a Compliance; that they were ready to use all possible Endeavours to accommodate Matters; and that they were confident the *Venetian* Ambassador was disposed to concur to whatever was incumbent on him to do. In the mean while,

while, they earnestly pressed the *Turks* to use Moderation in the Treaty with the Republick, as they had done in that with the Emperor; that so every thing might tend not to exasperate, but to conciliate; and that Time and Patience might be allowed to concert so great and important an Affair. *Maurocordato* replied, that certainly they had not been wanting in Moderation, but they ought not neither to be wanting in Resolution; and that it was with this view they positively insisted upon the Concurrence of the *Venetians*, since they could not admit of any longer Delay.

Ruzzini, after having passed some Compliments on the *Turkish* and Imperial Plenipotentiaries, said, he was not at all to be blamed, having been always ready to execute the Preliminaries, and desired nothing more than a firm and durable Peace, which the Mediators had often assured him they should have, and to whose Labours and Assiduities he was so much beholden: that indeed he had conferred with them about the *Morea*, but with what Success? That all the discouragements from adjusting that Point arose from the *Turks*, who interposed nothing to facilitate the same. *Maurocordato*, to prevent any more Disputes, denied they came together then to debate, that their Reasons were known to the Mediators, and the Imperialists not unacquainted with them; but the business was to receive the last Answer of the *Venetians*, who would assign Bounds to the *Morea* that were without the Confines of it: that God had made the Sea and a very narrow Neck to be the Limits of it; that more could not possibly be given; if one were to extend them to the Mountains, that would be to remove it from its natural Situation; and that after having the Possession of a whole Kingdom, which the *Turks* offered them, they did not shew the Compliance that might be expected from them; insisting upon the Extension of it, and fixing their foot on the Continent. That the enlarging of the Confines was not in their power, and therefore they prayed the Ambassadors to excite the *Venetian* to come to a determination about the *Morea*, and that the Affair might be settled that very Day.

Ruzzini

Ruzzini having recourse to the Imperial Ambassadors and Mediators for their Opinion, the first feigning to be ignorant of the Question, turned to the *Turks*, and said, they made bold to desire some Advances suitable to their Generosity should be made in favour of the Republick, that was in such strict Alliance with the Emperor; that they should receive them with all due acknowledgments; and that they would give Proofs of their Gratitude and Remembrance of them as occasion should serve. *Ruzzini* having thanked the Imperialists for their kind Interposition, could not forbear saying, he went upon two Topicks in what he did: First, that the Peace, in order to be called and really to be so, should be concluded upon firm and durable Conditions: Secondly, That the Durableness of it depended upon the nature of the Limits, which were to separate one Dominion from another, and serve to keep their Territories and People in Tranquillity; that now he appealed to the Prudence of them all, to shew whether that End could be attained to, by the Terms which were proposed by the *Turkish* Plenipotentiaries. They were pleased to call to mind the ancient Limits; but how could the Usage of past Ages be accommodated to the present Times? where in the *Isthmus* was to be seen that great Wall which divided it from the Continent? indeed there was scarce any remembrance where it stood. It was at first ruined by Force of Arms, and the Destruction of it afterwards compleated, by the continual, tho invisible Revolution of Time. Shall I say then, that a plain or an open Country can be a safe Frontier for this Kingdom? There were within the bounds of it, and especially in that part of it, a turbulent, rapacious, and fierce People, who must be restrained from Incursions to the detriment of their Neighbours; but according to the Proposals of the *Turks*, how can so regular and prudent a Design be executed? The Limits of Countries were either formed by Art or Nature, and the last as immutable and perpetual, are always to be preferred before the other: those of Art being wanting in the *Isthmus*, Nature presently makes an offer of her neighbouring Mountains, already conquered by the *Venetian* Arms, and now insisted upon, not to enlarge Dominions over naked Rocks, but for

Altercations between the Venetians and the Turks.

the good Government of their Subjects; that the Ambassadors and Mediators should persuade the *Turks* to agree to this, to the end they might come to another Point, wherein they might expect no despicable Satisfaction from the Republick.

Many Answers and Replies happened between *Maurocordato* and *Ruzzini*, the first of whom well knowing he had not so much of the right of the Argument, said, *Ruzzini* so darkned his Expressions, as if he would have it suggested, the *Venetians* entertained a greater desire of War than of Peace: the other having taken much pains to shew the Sincerity of his Heart, resolved at last to have recourse to an Expedient, and began to offer a Remission of the Claim of the Republick to Contributions from the Isles of the *Archipelago* on the account of the *Morea*. But *Maurocordato* interrupting him, said, that he would hear nothing but what related to the *Morea* it self; and having interpreted the Discourse to the *Effendi*, who had the chief Management, and was a Man furnished with a great deal of Knowledge, of a sweet Disposition, and perhaps had the best Head in the Empire, he was put into an unusual Heat, and they had some difficulty to pacify him. Whether it were the Artifice or Sincerity of *Maurocordato*, he made a shew at least by his good Offices to moderate his Displeasure, and to disguise what he repeated to him in a more favourable Dress: after which he took upon him, to magnify the Kingdom of the *Morea*, that the Emperor had not made a Conquest like it, that it was left entire to the Republick; and that yet for all this she contended for a few Rocks; that he had transmitted an Account to the Porte of the Imperialists, *Muscovites*, and *Poles* having settled their Articles, but that in prudence they had concealed the long Difficulties they had to bring the *Venetians* to an accord. *Ruzzini* expressed his willingness to settle the Articles concerning the *Morea* before any other, to the end they might see whether he wished for a Peace or not.

It was thought convenient for the present, in order to cool Mens Tempers a little, to suspend the Congress. In the Interim, the Imperialists having drawn up an Article concerning the *Morea*, which was disadvantageous

Ch. I. The Life of Sultan Mustapha.

77

disadvantageous to the *Venetians*; *Ruzzini*, upon re-^{Venetians} suming the Conferences, began to use a prudent dis-^{willing to} simulation, and by little and little shewed a Disposition ^{yield up} to yield up *Arto* and *Seromero*, and afterwards with ^{Arto, Sero-} great Ostentation of Merit, to consent to the Demo-^{mero, &c.} lition of *Lepanto*. Upon the mention of *Lepanto*, the *Turks*, by their Countenances seemed to be pleased, being in expectation that *Ruzzini* would have proceeded to have expressed his Consent to the delivering of it up as it was, and explain himself concerning *Prevesa*, and the Castle of *Romelia*: and thereupon *Maurocordato* presently taking the word, said, that the Republick in exchange for so great a Kingdom might be very well content to give up to the *Ottoman* Empire the three little Places above mentioned, by evacuating the first, and demolishing the other two. To this end he urged divers Arguments, interlaced with Fears and Flatteries; and at last brought *Caminiec* for an Example, which, as a testimony of their sincere Inclinations to a Peace, the *Porte* was willing to surrender; and it was well known to the World, how it was taken, fortified and defended. This gave *Ruzzini* an opportunity to shew the Origin of *Lepanto*, that it was built by the Republick, the manner of recovering it, its Situation, and what a considerable Concession it was to let it be demolished; that as to *Prevesa* and the Castle of *Romelia*, it would be equally grievous to part with them, on the account of the Dominion of the Seas adjoining; and he concluded, as to *Caminiec*, that it was given in exchange for five Castles in *Moldavia*. *Maurocordato* had recourse to his usual Artifices concerning the Dignity and Power of their Empire; and then protested, that if the Republick was for War, they ought to declare it, and if they were not then for making a Peace, but for treating about it afterwards elsewhere, and in the mean time, to have a Cessation of Arms, the *Porte* was willing to agree to it: but that they ought to declare themselves one way or other without any further delay.

The *Venetian* Plenipotentiary having dispatched a Courier to the Senate, for Instructions as to these Points; the Imperialists about the same time agreed to sign their Treaty with the *Turks*, on the 26th of Ja-

nuary

1699. *January.* The *Poles* and the *Muscovites* were not much averſe to it: However, another Conference was held, wherein the *Turks* tenaciously inſiſted on the former Articles, but made not the leaſt mention of *Dalmatia*, and would not enter upon it. Here *Ruzzini* adding to the Demolition of *Lepanto*, his Conſent the ſame ſhould be done by *Preveſa*; that the Republick would renounce her Claim to the Contributions formerly mentioned, give up *Seromoro* with the neighbouring Rocks, and ſome other matters; he thought theſe Conceſſions ſufficient to remove the Scruples about their holding a footing on the Continent. The *Turks* were ſtill poſitive to their firſt Demand, and *Maurocordato* ſet no ſmall Value upon the Facility they ſhewed, in conſenting the Republick ſhould continue in poſſeſſion of *Sancta-Maura* and *Lefcada*.

Demands

of Argu-

ts a-

Dal-

Then they fell on the Buſineſs of *Dalmatia*, in reference to which the *Venetians* thought two things were abſolutely neceſſary; to ſpecify the Names of the Places acquired by the Republick, and then to aſſign their Limits. Accordingly having exhibited his Demands to the Mediators, *Maurocordato* inſiſted, that the Places were unknown to his Colleague and himſelf, that they ought to do nothing to the prejudice of the Rights of their Empire; that as principal Places they named *Kuin*, *Sign*, and *Ciclut*; that it was not decent to reckon up the many Loſſes they had ſuſtained; that the Republick ſhould enjoy theſe and others in their poſſeſſion; that indeed they had no knowledge of a long Liſt of Mountains nominated for Limits; that perhaps they ought not to be extended ſo far; that however they ſhould be viewed by Commiſſioners, upon whoſe Report to their reſpective Principals they ſhould be finally adjusted. It was eaſy for *Ruzzini* to convince the *Greek* of his malicious Omiſſion of *Caſtelnuovo*, a Place of the firſt Rank, and of other conſiderable Fortreſſes, by virtue of the Preliminaries, tho never ſo much reſtrained, by the Perſpicuity always uſed in Articles of Peace, by the undoubted Poſſeſſion of the Mountains, and the Tranquillity which from thoſe Boundaries muſt reſult in common to the Subjects of both Governments. *Maurocordato* endeavoured all he could to diſguiſe things; the Articles about *Dalmatia* he wrote and read himſelf

self to the Congress: The Province he divided into three Parts; first from the River *Kerna* to that of *Narenta*, from *Narenta* to the Territory of *Castelnuovo*, and from thence as far as its Boundaries. *Knin*, *Sign*, *Ciclut*, and the Fortresses in general, which ought to appertain to the Republick, were comprehended in the first; within the second, which wholly regarded the District of *Ragusa*, all Interruptions with the *Ottoman* Dominions were quite removed, and by that means the Republick was despoiled of the Territories of *Zasabia*, *Nopovo*, and *Trebigne*. By the third, *Castelnuovo* and its Territories were left to the Republick. *Ruzzini* discovering his Artifices, had a large Field to break out into Complaints upon every Point, that either openly or clandestinely infringed the Preliminaries: He exclaimed as much as he could against the Defects of the Conditions, and the Mockery of a pretended Facility about the Bounds of *Dalmatia*; he could not see what Lines would be drawn to distinguish the respective Dominions; that the Non-specification of so many Places and Territories, was the way to leave room to Commissioners rather to sow Discord, than to establish a Peace between Princes and their Subjects. He appeared unwilling to subscribe to such Articles, and appealed to them all, whether the bringing in of the *Ragusans* was not a Grievance, since the Porte by that designed to take away so fine a Country, which was in their possession.

It signified no more than to beat against the Air: the *Turks* refused their Consent, and declared without Reserve, that they would never relinquish their Rights to a Tribute from the *Ragusans*; and that the Designs of the *Venetians* to unite *Dalmatia* and *Albania*, exceeded the very Methods proposed about the *Morea*. The *Venetian* now had recourse to the Imperialists for their Assistance, and by a Draught made of the Country, shewed them plainly the insidious Obscurity of the first and third Articles, and how necessary it was to make a Declaration of the Bounds on both sides, as well for ascertaining their Dominions, as to prevent the evil Consequences which attended the Republick by the like Methods practised in the Peace of *Candia*; that their Acquisitions and Possession of Places, which they would deprive them of beyond

[1699.

Peace
signed.

beyond the River *Narenta*, were indubitable. The Imperialists having promised to give him Proof of their Affection and Concern for the Interest of the Republick, they came at length to hold the last Conference, wherein the *Turks* still appeared stiff and immoveable. The Morning of the 27th was ushered in with the firing of the Cannon, as well of *Peterwaradin* as of *Belgrade*; and the Plenipotentiaries of the Emperor, *Turks*, and *Poles*, in due Form, subscribed the Peace, and the same was entred into the Protocol of the Mediators there present. The World upon the noise of this Peace was at a maze, that the Republick of *Venice*, which had been so good and well-deserving an Ally, was not comprehended therein. The Imperial Plenipotentiaries had indeed taken some care of it; and some time after going into *Ruzzini's* Tent, told him they had, by the Assistance of the Mediators and *Poles*, taken care of the Interests of the Republick, tho they could not do so much for it as they wished for; that according to the Example of the Allies, some Abatements were to be made in the first Schemes; that they had with a great deal of difficulty obtained the Cession of the Isle of *Egina*, and annulled the Pension which *Zant* had been wont to pay to the Sultan; that in *Dalmatia*, beyond the *Narenta*, several Points had been gained for the Security of their Conquests, and as little as possible was left to the Decision of Commissioners; that if the Senate would accept of the Articles they had made for them, as they hoped they would, they might regulate the Beginning and End, draw up and sign a perfect Instrument, and consign it into the hands of the Mediators, who would wait for it at *Belgrade*. Having soothed him up with some other kind Expressions, and told him that all Hostilities were to cease, they produced the Articles, which were sixteen in number, and put afterwards into due Form.

My Lord
Paget
treats the
Ambassadors.

When the Peace was signed as aforesaid, all the Ambassadors, *Turks* as well as Christians, with all their Attendants, Guards, &c. and many Persons of Quality out of the Country, making about 5000 Persons in all, dined at my Lord Paget's Quarters, at whose Table the King of *England's* Health was the first that was drank, then the Emperor's, and the lasting Continuance

tinuance of the Peace then concluded. Among other things of Mirth and Jollity, it was observed, that my Lord *Paget* had an Ox roasted whole for the Soldiery, a thing never known before in those Parts.

His Excellency and the other Mediator next day dined with the Imperial Ambassadors, where they were entertained with the like Rejoicings, and in the Evening with Fireworks, Fountains of Wine, Drums, Trumpets, Musick, and with the Discharge of the great and small Guns. On the 28th the *Muscovite* Ambassador took his Leave of my Lord *Paget*, with many lofty Expressions of Civility and Acknowledgments. On the 29th my Lord *Paget* visited the Imperial Ambassadors, as he did those of *Turkey* on the two following Days; which was done by him in return of that Compliment which the *Turks* had made him some time after the first Conferences. The *Polish* Ambassador before his Departure homewards, passed many high Compliments upon his Excellency, expressing the Transports he was in for the successful Assistances he had received from him in the Management and Conclusion of his Business.

*He visits
the Turkish
Ambassadors.*

The *Venetians* having given their Consent to the Articles of Peace, and the same transmitted to the Mediators now at *Belgrade*, they appointed Signior *Grimani* to be their Commissary at that Place, and Signior *Soranzo* to go Ambassador to *Constantinople*. But before we touch upon the Fruits of their Ministry, we must give an Account of the Terms upon which the other Allies concluded a Peace with the *Turks*; and the Articles between the Emperor and the Porte were these following.

An Extract of the Treaty of Peace between the Emperor and the Sultan.

1. **T**HAT *Transylvania* shall remain entire to his Imperial Majesty, with the antient Limits, as before the War.

2. That the Province of *Temeswaer*, with all its Appurtenances and Dependences, shall remain under the *Ottoman* Dominion, having the antient Limits for its Bounds: That the Imperialists shall demolish *Carensebes*, *Lippa*, *Czanad*, *Bersche*, *Sabla*, and three or

1699.

four other Places, never to be re-fortified: That the Imperialists and *Turks* shall enjoy in common the Conveniences of the *Marasche* and the *Theyffe*, whether for fishing, watering of Cattel, for the turning of Mills, or Navigation: That the Islands which his Imperial Majesty has in the two Rivers, shall remain in his possession; and that the Subjects of both Empires shall be enjoined under severe Edicts to live quietly and peaceably, without injuring one the other in any manner whatsoever.

3. That the Emperor shall enjoy the Country between the *Theyffe* and the *Danaw*, commonly called *Butska*; *Tirul* not being to be fortified any other wise than it is.

4. That a Line shall be drawn from the Extremity of the Strand behind the *Theyffe*, and over against *Tirul*, to the Banks of the *Danaw*; and another Line from the *Theyffe* to the River *Bassut*, and to the hither Shore of *Morawitz*; and from thence to that part of it where the biggest Branch of the *Bassut* falls into the *Save*, which shall serve as Limits to both Empires.

5. That part of the *Save*, which waters those Countries surrendred to his Imperial Majesty, shall be under his Dominion; and likewise that which washes the Country remaining to the Grand Signior, shall be subject to the *Ottoman* Empire: but that part of the *Save*, which runs between both Empires, shall be common to both together, with the Islands therein.

6. The Limits prescribed by the Treaties, and those which shall afterwards be settled by Commissioners, shall be religiously observed and preserved without any Alteration; nor shall any Change or Alteration therein be suffered.

7. Both Parties shall be at liberty to fortify their Frontier Places, as they shall judg convenient, except such as are excepted by the Treaty.

8. All Incursions, Invasions, Hostilities, all sorts of Injuries shall be strictly forbidden on both sides, under severe Penalties, whether they may be committed openly or in secret.

9. Nor shall it be lawful for either Party, for the future, to give any Sanctuary or Protection to wicked People, Rebels, or Malecontents.

10. Never:

10. Nevertheless it shall be lawful for the *Transylvanians*, and all others, who during the Course of the War withdrew themselves to the *Ottoman Empire*, there to live in Freedom and Security under the Protection of his Highness.

11. But in consideration of the Tranquillity of the Frontiers, and the Repose of the Subjects, it is farther agreed, that those Persons before-mentioned shall not settle themselves, but in Places remote from the Frontiers; and in case there happen any Dispute upon any one of the Articles of this present Treaty, an equal Number of Commissioners shall be chosen on both sides to determine them in friendly wise.

12. Prisoners taken during the War shall be exchanged; and if there be a greater Number of the one side than the other, their Imperial Majesties shall extend their Clemency towards them, and release them, when they shall be requested so to do by the Ambassadors or Ministers residing in their Courts. As for those who are in the power of particular Persons, they shall be permitted to ransom them at reasonable Rates.

13. In respect of the Monks, and the Exercise of the Roman Catholick Religion, the Grand Signior promises to renew and confirm all Privileges granted by his Predecessors. Moreover, it shall be permitted to the Ambassador of the most Serene and the most Potent Emperor of the *Romans*, to make his Complaints and Demands upon the Subject of Religion, every time that he shall receive Orders from his Master.

14. That Trade shall be resettled between the Subjects of both sides, according to the antient Capitulations.

15. That all the Conditions, stipulated in the preceding Capitulations, shall be religiously observed in every thing not excepted in the present Treaty.

16. For the maintaining of a good Friendship and good Correspondence between the two Empires, Ambassadors shall be sent reciprocally, who shall be honourably received and treated, and they shall be permitted to demand whatever they shall think fitting.

17. As for the Reception of the said Ambassadors, the same Rules shall be observed for the future, which

1699.

have been observed for the time past, according to their Character; and they, together with their Domesticks, shall inviolably enjoy the Law of Nations.

18. This Peace, tho concluded according to the former Conditions, shall not have its full Force, nor engage the Parties concerned to observe the Laws of it, till every thing that has been stipulated on both sides, as well in regard to the Limits as the demolishing of Places, be entirely performed.

19. The Plenipotentiary Ambassadors of both Empires reciprocally engage themselves, and promise to procure the Ratification of their Masters upon all the Conditions of this Treaty; so that an Exchange thereof may be made by the Mediators within the space of thirty Days, to count from the Day of signing, or sooner if possible.

20. The Term of the present Treaty shall be five and twenty Years, to count from the Day of signing; and at the end of that time, both shall be at their liberty to prolong it or not, as they shall judge most convenient for their Interest.

Given at *Carlowitz*, at the Place of Congress, under Tents, January 26. 1699.

Wolfgan, Count d' *Ottingen*. (L S)

Leopold, Count d' *Schlick*. (L S)

A few Days after the Emperor ratified the Treaty, and nominated the Count of *Ottingen* to go his Ambassador into *Turkey*, and Count *Marsigli* his Commissary to settle the Limits. We must leave them to prepare for their Journeys, and proceed now to the Articles concluded between the King and Republick of *Poland*, and the *Ottomans*.

An Extract of the Treaty of Peace, concluded between the King and the Republick of Poland, and the Grand Signior, at Carlowitz, Jan. 26. 1699.

I. THE antient Amity and good Correspondence shall be re-established, and the Provinces depending upon *Poland* shall for the future be distinguished from those of the *Ottoman Empire*, by their antient

antient Limits, without any Change or Alteration of Extension or Restriction.

2. All the Fortresses comprehended within the antient Limits of *Moldavia* before the preceding War, and which were till now in the possession of the *Poles*, shall be evacuated and restored.

3. That the Fortress of *Caminiec* shall be restored to the King and Republick of *Poland* in the Condition it now is, together with all *Podolia* and the *Ukrain*.

4. The Grand Signior shall publish his Royal Edicts and expresse Prohibition to all his Subjects, of what Nation or Condition soever, particularly to the *Tartars*, enjoining them not to commit any farther Acts of Hostility against *Poland*.

5. Seeing the Republick of *Poland* has always enjoyed her Liberty, she shall not be molested by any Demand or Pretension of the *Ottoman Empire*, under any Pretence whatsoever.

6. The *Tartars* of *Budziack* having formerly committed several Rapines and Violence in *Moldavia*, which is contrary to the former Capitulations with *Poland*, they shall be obliged to quit all the Places they now possess, and content themselves with the Limits of their own Country.

7. The Roman Catholick Monks and Friars shall have the free Exercise of their accustomed Functions over all the *Ottoman Empire*, according to the Capitulations and Privileges formerly granted them; and it shall be lawful for the Ambassador of *Poland* to make all such Demands and Remonstrances in that respect, as he shall have Orders to make from the King and Republick.

8. Liberty of Trade shall be freely established on both sides, for all the Merchants of both Nations that have a desire to come and go with their Goods, paying only the antient Duties, without being liable to be charged with new Imposts.

9. Prisoners and Captives taken during the War by either side shall be set at liberty, paying their Ransom, which shall be settled according to the Oath that shall be made of it; and the Payment shall be regulated according to the Terms of the preceding Capitulations.

10. All the Articles of the present Treaty shall remain in their full Force and Vigour; and in all such

1699. Points as shall require a farther Explication, Recourse shall be had to the preceding Capitulations, *Moldavia* and *Wallachia* shall remain in Amity and good Understanding as formerly, neither shall *Poland* give any Sanctuary to the Fugitives of those Provinces.

11. All Conditions contained in former Capitulations, are hereby confirmed in all things that are not contrary to this present Treaty, and the perpetual Rights of the two Potentates. *Carlowitz, January the 26th, 1699.*

The *Poles* were exceeding glad *Caminiec* was to be evacuated, and the Captain of *Chehm* was immediately dispatched to the Porte to have the same effected. The Place was evacuated on the 22d of *September*, and then the Palatine of *Lencicia*, of the noble Family of *Leszkinski*, was pitched upon to go Ambassador to the Grand Signior.

We hear nothing all this time of the *Muscovite* Treaty, which for the present was indeed no more than a Truce of two Years Continuance; but the Form of both the Instruments being singular, they shall have room here in their full Extent.

A Copy of the Turkish Treaty with the Muscovite.

Truce between the
Turks and
Muscovites.

IT is God the most Powerful, the most Just, who brings all Things to pass. In the name of God the Merciful, always compassionate.

The Reason of the making this Writing resurgent in Truth, and the Necessity of the Description of this Instrument stamped with Reality, is this: The War betwixt the sublime Empire of *Mustapha*, by the Concessions of the Plenitude of the eternal Confirmations of the incorruptible Lord Creator, and the immortal Maker of most Freewill, the Lord God, whose Glory be extolled beyond Similitude or Equality, and by the Grace of the most honoured *Mecca*, and the Servant of the most illustrious *Medina*, Defender and Rector of the *Holy Jerusalem*, and other blessed Places, Sultan of the two Earths, and King of the two Seas, Lord of potent *Egypt*, and the *Abyssine* Provinces, and *Arabia* the Happy, and the Land of *Adenum*, and *Casartan Africk*, and *Tripoli* and *Tunis*, and the Island

Island of *Cyprus* and *Rhodes*, and *Crete*, and other Islands of the *White-Sea*, and Emperor of *Babylon*, and *Bosnia*, and *Laxa*, and *Ravanum*, and *Carsia*, and *Erzerum*, and *Sehresul*, and *Adussul*, and *Diarbekir*, and *Rica*, and *Damascus*, and *Aleppo*, and Sultan of the *Perfick* and *Arabick*, *Irachian* Region, King of *Ghiurdistania*, *Turchistania*, *Daghistania*, *Trapezuntum*, and Emperor of the Provinces of *Rum*, and *Zulchadria*, and *Maras*, Emperor of the Regions of *Tartary*, of *Circassia*, and the *Abassians*, and the *Crimea* and *Desti-Capzack*, Emperor of the *East* and *West*, and *Anatolia* and *Rumelia*, Possessor of the Royal-Seat of *Constantinople*, of protested *Pruce*, and defended *Adrianople*, and besides of so many the most large Provinces, and of so many Climates and Cities, and most celebrated Governor, Sultan of Sultans, King of Kings, most Serene, most Potent, most August Lord our Emperor, the Refuge of Mussulmen, Sultan Son of Sultans, Son of Sultan King *Mehmet*, (whose Empire God perpetuate, and establish his Government to the Day of Judgment : And the most glorious among the principal Christians, Director of the great Affairs of the Christian Commonwealths, adorned with the Robes of Greatness and Majesty, Conspicuous with the Power of Greatness and Glory, the Czar of the *Muscovite* Regions, and Lord of all the *Ruthenick* Provinces, and Possessor of the Lands and Cities subject to them, the Sublime Czar of *Muscovy*, *Peter Alexovick*, (whose End let God crown with Salvation and Righteousness ;) considering this War for some Years has been the Occasion of Calamity to the Subjects on both sides, with an intent, that it might be changed into Friendship and Kindness, that Affairs might be put into better Order, and the State of the Servants of God might be reduced into a better Condition, in the Congress of *Sirmium* in the Confines of *Carlomitx*, upon Treaty with the most Illustrious and most Excellent amongst the Christian Grandees, Lord *Procopius Begdonoviz Vosniziri*, Plenipotentiary commissioned by the Czar, and Ambassador Extraordinary, and Privy-Counsellor, and Lieutenant of *Bolchia*, designed and deputed by the said Czar with full Powers to treat and conclude a Peace, and the most Illustrious and most Excellent amongst the Christian Grandees, *William Lord Pager*, Baron of *Beaufesert*, &c.

1699.

and Lord *Jacob Colyer*, performing the part of Mediators, with great good Offices and Diligence, deputed so to do by the most Glorious amongst the most Illustrious Christian Princes, and the Resort of the Rulers of the Nations, *William III.* of *England*, *Scotland*, and *Ireland*, King, and the States-General, (whose Ends God crown with Salvation and Righteousness) altho both Parties shew'd a Propensity and Inclination to Peace and Reconciliation: but considering in so short a time it was not easy to remove all Difficulties, and to settle all things agreeable to Friendship and good Neighbourhood; therefore, lest the continuance of these good Treaties should be interrupted, but that they should proceed and be brought to an end, with this Intent on both sides, by mutual Consent, the Term of two Years is agreed on to begin from the 25th of *December*, *Christmas-day*, *A. Heg.* 1110. within which time this good Treaty may be reduced into Order, and by the Grace of the most high God, a Peace or Truce may be concluded betwixt the Sublime Empire, and the *Muscovitish* Czareate, by which perpetual and antient Friendship may be renew'd. Therefore within the Term thus prefixed, by unanimous Consent, all War, Battels, and Skirmishes shall cease, and all Hostilities shall be removed and forbid to the Subjects of the Czar of *Muscovy*, both *Muscovites* and *Cossacks*, and all others; there shall be no Excursion, Hostility, Damage, whether privately or publicly done or committed, upon the *Mussulman* Confines, subject to the Sublime Empire, whether in the *Crimea*, or any other Places, or upon the Subjects of this Empire. In like manner on the part of the High Empire, no Army of what Condition soever, especially belonging to the *Crimean* Cham, and all sorts of *Tartars*, or *Hords*, shall make any sort of Excursion, nor commit Damage privately or publicly, upon the Cities and Towns, and Subjects or Dependants upon the Czar. And if contrary to this Compact and Agreement, which is made betwixt us, any, either privately or publicly, shall raise any Commotion, or make Preparation for it, or shall commit Hostility, or make Incursion, or shall be obstinate, or not obedient, let 'em be of what side they will, they shall be apprehended, imprisoned, and punished without

without Mercy. Therefore after this Method shall this Truce be cultivated and observed during the time of it, all Conflicts and Hostilities shall be removed and extinguished, and both Parties with full Inclination shall apply themselves to the Conclusion of a Peace; and the *Crimean* Chan shall be included in this Peace, by reason of the Obedience and Subjection he owes to the Sublime Empire. That it may be received and observed on both sides, the Plenipotentiary Ambassador and Commissary of the highly forementioned Czar, by virtue of his Powers and Authority, has delivered an Authentick Instrument in due Form, written in the *Muscovite* Language. We likewise by virtue of our Powers and Deputation, have delivered this Authentick Instrument in due Form, subscribed with our Hands, and sealed with our Seals.

God is favourable to Justice.

A COPY of the Muscovite Treaty with the Turks.

IN the Name of the Omnipotent Lord God, one in Truce between the Holy Trinity: By whose Grace the most Serene and Potent Lord Czar, and Great Duke, *Peter Alexovick*, Emperor of the whole Great and Little *Russia*, of *Muscovy*, *Kiovia*, *Wolodimiria*, *Novogardia*, Czar of *Carania*, Czar of *Astracan*, Czar of *Siberia*, Lord of *Plescovia*, Great Duke of *Smolenscum*, Lord of *Treria*, *Ingoria*, *Permia*, *Viarka*, *Bolgaria*, and of other Dominions; Great Duke of *Novogardia*, of the Lower Country of *Csernihovia*, *Resania*, *Rostovia*, *Jarosclavia*, *Belovrovia*, *Valoria*, *Obdoria*, *Condimia*, and Emperor of all the Northern Country, and Lord of the Land of *Iveria*, Czar of the *Cartalinenfians* and *Grunizensfians*, and Duke of *Karbardia*, of the *Circassians* and *Mountaneers*, and many other Dominions and Lands to the East, West, and North, from Father and Ancestors, Heir, Successor, Lord and Commander, between his Majesty and the most Mighty Great Lord Sultan *Mustapha Han*, Son of Sultan *Mehemet Han*, Lord of *Constantinople*, of the *White Sea*, the *Black Sea*, of *Anatolia*, *Rumia*, *Romania*, of the most honoured *Mecca* and *Medina*, and Holy *Jerusalem*, of *Egypt*, of the *Abyssines*, of *Babylon* and *Rica*, and Commander of *Damascus*, Emperor of the *Tartarian* and *Crimean Hords*, as also of many other Dominions,

1699. Dominions, Kingdoms and Cities, Islands and Provinces.

Whereas the War for many Years has been the Cause of the Misery of the Subjects and Dependants on both Parties, that Friendship and Kindness might be restored, and by that means the Civil Affairs might become better settled, and all things changed into a more flourishing Condition; with this intent a Congress was had in *Sirmium* on the Confines of *Carlowitz*, with the most Illustrious and most Excellent the most Select Lord Great Chancellor *Reis Mehmed Effendi*, and the most Select Lord of the Privy-Council, *Maurocordato*, of the Family of *Scarlari*, Plenipotentiary Commissioners, and Ambassadors Extraordinary of the highly mentioned Sultan's Majesty, deputed with full Powers to treat of and settle the Business of a Peace, through the Mediation of his most Serene and most Royal Majesty of Great Britain, and of the States General of the Netherlands, by their most Excellent Plenipotentiaries, Ambassadors Extraordinary, the Lord *William Lord Paget*, Baron de *Beaufort*, &c. and Lord *Jacob Colyer*, &c. both sides showed an Inclination to a Peace and Truce, but in so short a time it was not easy to remove all Difficulties, and put all things into an Order agreeable to Friendship and good Neighbourhood; yet lest the continuance of these Treaties should be interrupted, and that they might be perfected and brought to an end, with this intent, by mutual Consent on both sides, a Truce betwixt the two great highly mentioned Lords is agreed on for two Years, to commence from *Christmas-day*, the 25th day of *December*, *Anno Domini 1698*. within which Term, this Treaty may be reduced into good Order, and by the Blessing of God a perpetual Peace or a Truce for a sufficient Number of Years may be concluded, and antient Friendship restored betwixt his Czarish *Muscovite* Majesty, and *Turkish* Sultan Majesty: Therefore within this prefixed time, all War, Battels, Fights, Skirmishes, shall cease, and on both sides all Hostilities shall be removed and extinguished; nor shall any Incursion or Hostility be done, or any Damage committed, either privately or publicly by the Subjects of his Czarish Majesty, whether *Muscovites* or *Cossacks*,
or

or others, within the *Mussulman* or *Crimean* Confines, or within any other of his Sultan Majesty's Dominions; or on any of his Subjects. In like manner on the part of his Sultanean Majesty, no sort of Troops of what Condition soever shall be brought against his Czarish Majesty; especially the *Crimean* Cham, and the *Tartars* of what Nation or Hord soever, shall be obliged not to make any Incursions, or do any Damage publicly or privately, either in the Cities, Towns, or Territories, subject to his Czarish Majesty. And if contrary to this Constitution and Agreement made betwixt us, any privately or publickly should raise any Commotion, or make Preparation for it, or make Incursion, or commit Hostility, such obstinate and disobedient Persons of what side soever they are, shall be apprehended, imprisoned, and inevitably punished without Mercy. By this Method for the time appointed for this Cessation of Arms, all Conflicts and Hostilities shall be absolutely taken away and abolished, and both Parties shall apply to conclude a Peace, with sincere Endeavours and full Inclination; and the *Crimean* Cham, according to his Duty and Dependence upon his Imperial *Turkish* Majesty, shall be concluded by this Peace. That all these things may be accepted of, and observed by both Parties, because the highly mentioned Plenipotentiary Ambassadors and Commissioners of his Sultan Majesty, by virtue of their Powers and Authorities, have delivered in due Form an Authentick Instrument written in the *Turkish* Language, and from that a Copy in *Latin*, signed with their Hands and Seals: in like manner, I by virtue of the Authority and full Power granted me, have delivered in due Form, an Authentick Instrument subscribed with my own Hand, and confirmed with my Seal, written in the *Ruthenick*, and copied in the *Latin*.

The Ambassadors of both Empires were all this while preparing for their Journeys. They were to be exchanged upon the Frontiers. Count *Guido* of *Strasbourg* was to attend Count *Ottingen* with two thousand Horse, and the Sersquier with a fine Troop of *Turks* was to accompany *Ibrahim* Bassa: the two Generals met near *Salankemen*, and then returning each of them to his Ambassador, took him by the Hand, and

1699.

and conducted him forward with all the Respect and Magnificence due to such illustrious Personages. The Ceremony and Compliments being ended, they remounted their Horses; and *Ottingen*, with the *Serafquier* on his Left-hand, went on to embark on the *Danube*; and *Ibrahim*, accompanied by *Staremberg*, set forward towards *Essec*. On the 29th of January 1700. Count *Ottingen* made his Publick Entry at the *Ottoman* Porte.

We have already given the particulars of the Truce made between the Czar and the Porte; the first of which sent two Ambassadors afterwards to the Sultan to turn it into a Peace, or to prolong it: they came to *Constantinople* by the way of the *Black-Sea*, which wrought no small jealousy in the Ministers and People too, as if the *Muscovites* had a mind to open, not only as it were an unknown way to Commerce, but also a dangerous Navigation to their Empire: They proved to be able Ministers, in the many tedious, long and troublesome Conferences they held, wherein they shewed much Dexterity and Constancy: and at last, whether it were the warlike Air of the Czar, his Power by Sea and Land, or the Necessity the *Ottoman* Empire had of Repose; They agreed on the twenty fifth of July 1702. upon fourteen Articles, importing there should be a Truce between the Czar and the Porte for thirty Years; that the *Muscovites* four Towns of *Tavan*, *Kazichermen*, *Jasincharmem*, and *Nastritchermen*, upon the *Boristhenes*, now called *Nieper*, should be demolished, and never rebuilt, and that the Territories belonging to them should return under the Dominion of the *Turks*; that at a proportionable distance from the said places, either of the Parties may build a Borough with a single Wall about it, for the conveniency of Trade; and the Czar continue in possession of the Country, as far as *Acciarof* on the *Nieper*. That the Town of *Asoph* with its Territories and Ports shall remain in the hands of the Czar; and for as much as *Asoph* on the left side had no Territory, as much Ground should be allotted to it, as a Horse could run over in twelve Hours, and two Commissioners should set the Bounds, by erecting Stones there, on the side of *Cubani*; the Subjects of both Empires were allowed the Liberty of fishing

A new
Truce be-
tween the
Turks and
Muscovites

fishings as far as the Port of *Asoph*, and the Castle; the *Crim-Tartars* might feed on the Pasture without *Pzecop*, as the Subjects of *Muscovy*, and those under the Czar's Protection, meaning the *Cossacks*, were not at all to be molested by the *Turks* during the time of the Truce, nor disturbed in their Navigation on the *Black-Sea*: and so the *Porte* should be obliged to send Orders to the Governors, and especially to the *Cham* of the *Crimea*, and other *Chams*, to keep a fair Correspondence with the *Muscovites*. The Czar also for the future was to dispense with the Tribute the *Crim-Tartar* and the other *Tartars* were wont to pay him. Prisoners were to be exchanged, Commerce allowed and encouraged. The *Muscovites* were free to visit *Jerusalem*, without paying any Acknowledgments. The Czar's Resident at the *Porte* was to enjoy the same Privileges with other *European* Ministers; that the *Muscovite* Merchant-Ships should have a free Passage from the *White* to the *Black-Sea*; and lastly, that after the end of six Months a solemn Embassy should be sent from the Czar to the *Porte*, which should be received and attended with Honour, to confirm with the Sultan the Articles contained in that Instrument.

The business of settling the Limits between the *Venetians* and *Turks* took up much time, and occasioned many Disputes; at last they drew a Line in *Dalmatia* from Mount *Bellobaradi* beyond the River *Narenta*, and about fifteen Miles within, as far as the Province of *Zagabria*, assigning a narrow Territory in a Semi-circular Form, in front to the Towns of *Knin*, *Verlika*, *Sign*, *Duara*, *Vergoraz*, *Ciclut*, and *Gabella*. The remainder of *Zagabria*, *Popovo* and *Trebigne* were left for a free Communication between the *Ragusans* and the *Ottoman* Dominions; and for *Clobuk*, the *Turks* would have it yielded to them: the Seas were agreed on to be the Boundaries of the *Morea*, and the Footsteps of the old Wall built cross the *Isthmus*.

In the mean while, Signior *Soranzo* arrived at *Constantinople* in November 1699. The *Reis Effendi*, who had been one of the Plenipotentiaries at *Carlowitz*, was appointed to treat with him, and to examine the old and new Articles, between the Empire and the Republick; at last an Instrument was drawn, where-
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Articles
between
the Vene-
tians and
Turks.

in the sixteen Articles at *Carlowitz* were inserted word for word, with an addition of some more, in the last of which were contained the substance of former Conventions.

1. **T**HAT the *Morea*, with all the Cities, Fortresses, Castles, Lands, Villages, Mountains, Rivers, Lakes, Woods, Ports, and generally all things else whatever which shall be comprehended within the whole Extent of the same Province, and which are now possessed by the Republick of *Venice*, shall remain in Possession and under the Dominion of the same Republick, including the full Circumference of the Country inclosed between the Sea and the *Isthmus*, in that Part where still are to be seen some remains of the antient Walls; so that there shall be no extension made of the Continent of the *Morea* into the firm Land, beyond the Confines of the same Province.

2. In regard the firm Land is under the Dominion of the High Empire, it shall remain entirely in the Possession of the said Empire, in the same Condition it was at the beginning of the last War. The Fortress of *Lepanto* shall be evacuated by the Republick of *Venice*, and the Castle called *Romelia* shall be demolished on that side next *Lepanto*. The Fortress of *Prevesa* shall be demolished in like manner, and the firm Land shall be left, on that side, in its former and entire Estate.

3. The Island of *Sancta Maura*, with its Fortress and the head of the Bridge, called *Peraccia*, not extending any farther into the firm Land, shall remain in Possession and under the Jurisdiction of the Republick of *Venice*.

4. The Evacuation of *Lepanto*, and the Demolishment of the Castles of *Romelia* and *Prevesa*, shall be performed immediately after the Limits of *Dalmatia* shall be regulated; and in the mean time, to prevent all Hostilities, as also to cut off all opportunities of doing it, the Garrisons of the three Places shall not stir out, they shall keep within the Fortifications of those places, and shall not pretend to do any thing, upon any pretence whatever, without making any Incursions upon the firm Land. The Inhabitants also of
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the said places shall be permitted to remain there, or depart from thence, as they shall think most convenient, nor shall the least violence be offered to them.

5. The free use of the Gulphs that lie between the firm Land and the *Morea* shall be in common to both Puissances; and both the one and the other of the two Parties oblige themselves to preserve them free, and to cleanse them from all manner of Pirates and mischievous Persons.

6. The Islands of the *Archipelago* and those Seas, shall remain under the Dominion of the High Empire in the Condition they were in before the beginning of the last War. No Tribute, called *Caraches*, shall be exacted from the Subjects of the Republick, nor any Contributions levied, nor any other Impositions levied, that have been introduced during the present War. The High Empire shall not exact for the future from the Republick of *Venice*, for the Island of *Zant*, or from the Inhabitants thereof, any Pension for the time past, nor to come.

7. The Island of *Egena*, with its Fortres lying near and adjoining to the *Morea*, shall remain in her Possession, in the Condition it is at present.

8. The Fortresses of *Chonin*, *Sign*, *Ciclut*, and *Gabella*, seated in *Dalmatia*, shall remain for the future under the Dominion of the same Republick peaceably to enjoy them: But in regard the Limits of that Province are to be so exactly fixed, and so clearly, that there may be no dispute about them for the future, for the preservation and repose of the Tranquillity of the Subjects of both Parties, and to prevent all imaginable differences that may in any manner trouble the Peace of the Frontiers, it is concluded and agreed, that from the Fortres of *Chonin* to that of *Verlica*, from *Verlica* to *Sign*, from *Sign* to *Duara*, otherwise called *Pa-duaria*, from thence to *Vergoraz*, and from thence to the Fortres *Ciclut* and *Gabella*, streight Lines shall be drawn to make the separation of the Confines; so that between the said Lines and the Sea-coast, all the Lands and Cantons, with the Castles, Forts, Towers, and inclosed places, shall be only possessed by the Republick aforesaid: and as for the Lands and Cantons that shall be without the said Lines, they shall remain

main in the Possession and under the Dominion of the High Empire, with all the Castles, Forts, Towers, and inclosed places comprehended therein; nor shall it be lawful to extend or lessen the Frontier of either Party. The said Lines shall be marked out clearly and distinctly according to the situation of the Place, by means of the Hills and Woods, or of the Rivers of running Waters; and where the Place shall not evidently distinguish the said Limits, they shall be marked out by Ditches, Stakes, and Pillars, as the Commissioners appointed by both Parties to regulate the Limits aforesaid shall judge convenient.

And to the end the said Fortresses, which are to remain in the possession of the Republick, may have some convenient space of the Territory before them, the Commissioners shall mark out about the Fortresses of *Chonin*, *Sign*, *Duara*, *Vergoraz*, and *Ciclut*, such a space of Ground as may be marked in an hour, in a streight Line, or a Semicircle, as the Ground will permit.

The Fortress of *Chonin* shall present her Flank on that side next *Croatia*, as far as the Confines of the Emperor's Territories, without doing any prejudice to the three Potentates, whose Confines shall join to the said Limits. But they shall be obliged inviolably to observe the Right which belongs to every one of the three Potentates, according to the Agreements of this Universal Peace: both Parties shall be equally bound to observe the said Line; and if it should happen that in the Neighbourhood of the said Line, or in the Line it self, there should be any Fortress depending upon the High Empire, the Territory seated behind that Place, shall remain entire to the Empire; and in Front a space of Ground taken in the Circumference of the said Line, shall be marked out in a Circular Line, and which shall also have the extent of an hour's March.

As for the Fortress *Ciclut*, there shall be in like manner assigned it in Front the Circuit of a League, without the Line, drawing out a streight Line to the Seaward; and when the Limits shall be once fixed, and the Bounds and Territories settled in manner and form aforesaid, they shall be inviolably observed without the least Alteration: and if one shall have
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the boldness to violate the said Bounds and Marks of the said Frontiers, or compass beyond the said Limits, or that the Officers themselves should fail in their Duty and Care in that particular by punishing Offenders according to Law, they shall themselves be severely punished on both sides; and in case the Commissioners shall meet with any difficulties, or should not agree among themselves, they shall faithfully and exactly inform their Masters thereof, to the end such Differences may be amicably composed by the good Offices and Interpositions of those that represent his Imperial Majesty, and the Lords Mediators at the *Ottoman* Court.

9. The Territory and Dependences of the Signory of *Ragusa* shall be annexed to the Territories and Cantons of the High Empire; and all Obstacles that hinder the joining and Communication of the Lands of the said Signory with the Lands of the High Empire, shall be taken away.

10. *Castel-Novo* and *Lisano*, which are in the Neighbourhood of *Cattaro*, being actually in the possession of the Republick of *Venice*, she shall remain in the peaceable enjoyment of those Places and Territories; which is likewise to be understood of some other Fortrefs, whatever it be, seated in that Canton, and of which the same Republick is in actual possession: And the Commissioners who shall be chosen on both sides, shall be Persons of known Integrity, without Passion or private Interest, to the end they may determine this important Affair with all possible Equity, by making a separation of the Limits of the Country, by evident and undeniable Marks.

11. The Commissioners shall give reciprocal notice of their meeting, and shall meet in a place proper for their Business with an equal number of armed Attendants, Men of Peace, and not given to create Trouble; and they shall begin their Conferences upon the first day of the Equinox, that is to say, the $\frac{21}{22}$ of *March* of this present Year now running on.

12. Neither Party shall give Sanctuary or Protection to Fugitives on either side, but shall cause them to be apprehended and imprisoned, that they may be brought to condign Punishment.

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13. Both Parties shall be permitted to repair and fortify the Fortresses in their possession, but not to build any new ones upon the Frontiers, nor to build such as are demolished. The Subjects also of both Parties are permitted to build Towns and Villages in order to live in Peace, and as good Neighbours one with another.

14. As for what concerns Religion, the Release and Exchange of Slaves, and Matter of Trade and Commerce, the Conditions of the last Treaties shall be observed according to their Form and Tenor; and the Sacred Imperial Edicts formerly granted to the Republick, are confirmed by this present Peace.

15. All the Hostilities to cease from the day of the signing the Treaty concluded between the High Empire and the Republick; and for the information of the Governors of the Frontiers, thirty days are allowed for the Provinces of *Bosnia*, *Albania*, and *Dalmatia*, and forty for *Candia* and the *Morea*; and a General Amnesty is to be allowed to the Subjects of both Parties, for any Action or Crime committed during the War.

16. The Duration of this present Peace shall be determined upon the delivery of the Acts of this present Treaty.

For as much as by this last Article there is a Reservation, as to the time of the Duration of the Peace; the Sultan at the end of the thirty third, promised, swore, and subscribed, that as long as his Empire lasted, it was agreed and intended, that a firm Peace should be always cultivated between it and the Doge and Republick of *Venice*.

1701.

The *Turks* being now at peace with all their Neighbours, cultivated the Arts of it so far at least, as to care the Ministers of those with whom they had been so lately at War. The publick Entry of the *Muscovite* Ambassador at *Constantinople* was very splendid; and no outward Respect was wanting to be paid him. However, the news of the great Victory obtained by the *Swedes* last Winter over the *Muscovite* Army before *Nerva*, coming to be known at the *Ottoman* Porte, the Sultan could not but rejoice at it, and in his Letter to the King of *Sweden* congratulated him upon his Success therein.

We have had occasion more than once to mention Mezzo-
the Captain-Bassa *Mezzomorto*, in the Course of this *morto's*
History; but we come now to take our final leave of *Death.*
him, after we have observed, that in the Summer of this
Year he departed this Life near the Island of *Paria*,
where he lay at Anchor with the *Turkish* Fleet: an
Admiral certainly very well qualified to command in
those Seas, and against the Enemies he had to deal
with.

In the mean time, the *French* King having placed
his Grandson upon the Throne of *Spain*, and finding
Clouds gathering thick about him in the *Western* Parts
of the World, in order to dispute that Succession, he
would fain have engaged the *Turks* to break the Peace
with the Emperor; but the Flames of War were so
fresh in their Memories, that they had no manner of
stomach to it; and the less, perhaps, because of a Ca-
lamity that beset their second Capital City in *Europe*
about this time, which was a dreadful Fire at *Adria-* Great Fire
nople, that within the space of 13 Hours consumed no at *Adria-*
less than 3000 Houses, three *Greek* Churches, nine nople.
Mosques, three Synagogues, the Resident of *Ragusa's*
Palace, the Prison, and a great number of Warehouses
full of valuable Merchandize.

No Nation at this time was so much respected in
Turkey as the *English*, who were the happy Instru-
ments of the late Peace between the Sultan and his
Enemies; and the King of *Great-Britain* having ap-
pointed Sir *Robert Sutton* his Ambassador to the Porte, *Sir Robert*
he no sooner came within the *Turkish* Limits, but *Sutton sent*
the *Capigi* Bassa went into his Vessel on the *Danube*, *Ambassa-*
and gave Orders to his Spahis to keep pace with *dor to*
it along the Banks of that River, as they fell down *Turkey.*
with the Stream. At *Semblin* the Kiaia and the Aga
of the Janizaries, with the greatest part of the Offi-
cers of the *Serasquier's* Court, tarried for him un-
der Tents, attended by 400 Spahis, and as many
Janizaries, drawn up in Lines from the Landing-place
to the Kihiaia's Tent, whither he was conducted in
great State, presented with a low Stool, and treated
after the manner of the Country: and being recon-
ducted to his Barge, he made the best of his way to *Bel-*
grade; where being first complimented on the part of
the *Serasquier*, he had Horses sent to bring him to
his

1701. his Palace, whither he made a kind of Publick Entry, preceded by 300 Janizaries, and passed through a Lane of Officers to the Serafquier's Apartment, where he was magnificently regaled.

1702. We shall not trouble our selves with the Particulars of his Excellency's Journey to *Adrianople*, nor his Entry into that City; but come to his first Audience of the Prime Visier, in order to which the Chiaux Bassa, who officiated as Master of the Ceremonies, came to him in the Visier's Name, with the Chiauslar, Chiatibi, or Secretary of the Janizaries, attended by 50 Chiaux, and 50 Horses out of the Visier's Stables, to mount the new Ambassador and his Train: soon after which, the Cavalcade began.

Sixty Janizaries with their Bonnets of Ceremony, commanded by the Zorbagi or Colonel, and Cassa Bassa or Grand Provost.

Fifty Chiaux on horseback, with the Grand Turbants of the Divan.

The Lieutenant and 10 Janizaries, that always keep Guard in his Excellency's House.

The Ambassador's Squire followed by six beautiful led Horses, magnificently harnessed, and led by the Grooms in *Greek Habits*.

The Steward of the Household at the head of 34 Lacqueys, 12 in long scarlet Habits, lined with Sattin, and 24 clad after the *French Mode*, in Coats lac'd with a broad Gold Lace, intermixed with a little blue and white Silk.

Officers of the Household richly habited *a-la-Francoise*, as also four Pages on horseback, clad with red Liveries, laced with Silver Lace.

Interpreters and Children of the Language.

The Chiauslar Emini, Chiauslar Chiatibi, and Sousbacha.

The Chiaus Bassa, surrounded with a great number of his Domesticks on foot. The Ambassador himself mounted upon a beautiful *Arabian Horse*, whose Furniture was covered with precious Stones, attended by four Heydukes, and four Grooms.

The Secretary carrying the King's Letter, and great many *English Merchants* finely mounted.

In this order they proceeded to the Grand Signior's Palace, where the Ambassadors (for my Lord's Page

was with Sir Robert) were received at the foot of the Stairs by several Agas, and young *Maurocordato*; and at the top of the Stairs, by *Maurocordato* the Father, Grand Interpreter, who conducted them cross the grand Hall of the Divan, to the Prime Visier's great Room. As soon as the Ambassadors were got upon the Sophra, the Visier entered at the same time, and advancing a little towards it, very civilly saluted their Excellencies; after which they sat down, the Visier on a Carpet and Cushion after the *Turkish* manner, and their Excellencies on two Seats covered with Velvet: the Reis Effendi, the Kiaia, and several other Turks of Quality, all standing about the Visier, as the *English* Knights and Gentlemen did about the Ambassadors. Then it was that the Lord Paget presented Sir Robert Sutton his Successor to the Visier, to whom at the same time the new Ambassador delivered the King's Letter, and made him the usual Compliments, as well as in his own, as in his Majesty's Name: to which the Visier answered in a very obliging manner. All Ceremonies being over, the Ambassadors were presented with very sumptuous Castans, and others of less value were given to 32 of Sir Robert Sutton's Train; and so they parted.

Some Months after this, the Prime Visier *Amzin Visier Uglu Ussain*, finding for some time his Health decayed, ^{sain re-} and himself unable and unfit for Business, resigned ^{signs.} his Dignity into the Sultan's hands, to whom he made a Present of the best part of his Jewels; and then retiring to his Country-Seat, died within 15 days after. His Dignity was conferred on *Dehtaban Mustapha*, ^{New Visier made.} Bassa of *Gontaja* in *Asia*, a Person reputed of a martial Inclination; but he did not long enjoy this great Post, for he was degraded and strangled at *Constantinople*, on the 16th of *January* 1703, by the Sultan's Order: and the Reason given for it was, because, that at the ^{1703.} ^{Strangled,} Investigation of *France*, he was pressing to have a War declared against the Emperor and *Venetians*: and the pacifick Party having now the Ascendency at the Porte, the Reis Effendi was made Visier in his stead, with the general Applause of the People, who thought of nothing more than inviolably to maintain the Peace of *Carlowitz*, in concluding of which he had laboured with the Character of the Sultan's Ambassador. The

1703.

Sultan likewise, to give further proof of his Disposition to Peace, deposed the young Han of the *Tartars*, a Person of a turbulent Spirit, who fomented a new Rupture with the *Muscovites*, and restored Sultan *Galga* the Father to the Throne. However, to prevent any Inconveniences which might arise from the Neighbourhood of the *Muscovites*, the Porte ordered the Passes of *Rers* and *Theman* to be fortified, that they might not be encouraged to break that way into the *Black-Sea*.

When things seemed to be in the utmost Tranquillity in *Turkey*, and that the People were in Peace and Amity with all their Neighbours, a sudden Storm arose, which overwhelmed the poor Sultan, when he least expected it. *Mustapha* seemed to be Prince of a better and more active Spirit than divers of his Predecessors, and to have made such Regulations in the Government as might have endeared him very much to the People; but alas, the contrary soon appeared: the Spark at first was indeed but little, for the Commotion at *Constantinople* began with no more than 250 Men belonging to the Artillery, who on the 7th of *July* mutinied for want of their Pay; but by the 23d they were swelled to vast Numbers, being joined by People of several Professions, and brake out into open Rebellion, sending a formal Deputation of 30 Persons to *Adrianople*, and threatening to depose the Sultan himself, if he did not return forthwith to *Constantinople*, and remove from his Person his Mother, the *Mufti*, and those that adhered to their Interest.

Rebellion
began at
Constanti-
nople.

Mustapha being not a little alarmed with the news of this Rebellion, especially when he came to have certain Information, that the Rebels were encreased to the number of about 60000 Men, and upon the full March towards *Adrianople*; he had like to have sacrificed the Prime Visier *Rami Mehemet Bassa*, formerly the Reis Effendi, to their Fury, had not the Sultana interposed, and given him an opportunity to appear publickly at the head of the Janizaries and others of the Militia, which he had summoned together from the adjacent parts to *Adrianople*: where he demanded of them, with an air of Command, what reason they had to be dissatisfied, either with the Grand Signior or himself, since he undertook the Administration of the publick

Ch. I. *The Life of Sultan Mustapha.*

103

publick Affairs. To which, when they had all unanimously made answer, that they had nothing to object against either; he tendred them an Oath upon the *Alcoran*, upon their Swords, and upon a piece of Bread, which was distributed among them, (the most Religious Ties of Faith and Sincerity practised by these People) that they would be true and faithful to the Sultan, and stand by him to the last drop of their Blood. Having thus, as he thought, made sure of them, he set forward towards *Constantinople* to attack the Rebels, having sent his Orders to the Aga of the *Janizaries* to join him with all the Forces he could draw together out of *Belgrade* and the adjacent Parts. But to shew the Levity of the Soldiery on this occasion; the Visier no sooner thought it convenient to intrench, but forgetting the Solemnity of their Oaths, they pretended from a Scruple of Conscience, that they could not fight against their Brethren; and instead of marching against their Master's Enemies, they prepared to attack the Visier and seize him in his Tent, had he not fled for his Life. The famous *Maurocordato* and several other Chief Officers of the Porte having likewise not only lost all their Authority, but *Sultan* absconded for fear of the Fury of the Rebels, and the *Mustapha* Grand Signior himself being now in a manner totally *deposed*, he was easily deposed, and his Brother *Achmet* advanced to the Throne.



[A. D. Reg.]

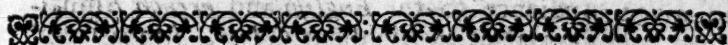
Christian
Princes
Cotem-
poraries
with Mus-
tapha.

Emperor of Germany. & Leopold I. ——— 1658. 47.

Of Great Britain. { William III. ——— 1689. 13.
Anne. ——— 1702. 13.
Of France. { Lewis XIV. ——— 1643. 72.
Of Spain. { Charles II. ——— 1665. 35.
Philip V. ——— 1700. .

Popes of Rome. { Innocent XII. ——— 1691. 9.
Clement XI. ——— 1700. .

C H A P.



C H A P. II.

The Life of Achmet III.

AS soon as this new Sultan was preferred to the Imperial Dignity, there were great Apprehensions at the Court of *Vienna*, and amongst the Emperor's Allies, that the *Turks* would lay hold of the Conjunction to renew the War in *Hungary*; especially seeing *Leopold's* Arms were so deeply engaged in asserting his Right to the Crown of *Spain*: and still the more, because the two *Turkish* Plenipotentiaries, at *Carlowitz*, the *Reis Effendi*, late *Vizier*, and *Maurocordato*, tho' yet alive, durst not shew their heads for fear of the Bow-string Doctrine; and that there was a new Rebellion broke out in *Hungary*, which every day seemed to grow more formidable than other. However, the news that *Maurocordato* had made his Peace with the new Government, and had obtained leave to return home, and that one of his Sons was restored to the Dignities he possessed under the late Sultan, gave some Ease and Comfort to the Allies.

In the mean time, the new Grand Signior arriving on the 16th of *September* with his Army before *Constantinople*, next day made his publick Entry into that City with great Solemnity, and was inaugurated with all the Ceremonies used on the like occasion. However, the Populace could by no means look upon it as a good Omen to this Reign, that a dreadful Fire a few days after should break out in his Capital, which in a few hours reduced to Ashes several Palaces, and a great number of Houses. Notwithstanding, the Tumult that soon after was raised here by the *Bostangis*, or *Gardiniers*, who are a sort of Militia of the *Seraglio*, who pretended to the like Rewards and Presents as the *Janizaries* had obtained, was soon suppressed; and to prevent the like Disorders for the future, the Grand Signior disbanded them.

Achmet

1703.
Dutch and
Venetian
Ministers
dispute a-
bout Pre-
cedency.

Achmet Bassa was now Prime Visier, who after he had given Audience to the *English* and *French* Ambassadors, and soon after to *Monsieur Colyer*, Ambassador from the States-General; the *Venerian* Ambassador took great offence at it, and before it was actually done, by his Interpreter let the Visier know he could not go to his Audience after the other, without first acquainting his Masters with it. He urged, that the Precedency which was granted to Count *Colyer* before Signior *Soranzo*, when Count *Ottingen* the Imperial Ambassador had made his publick Entry, after the conclusion of the Peace of *Carlowitz*, could not be offered for a Precedent in favour of the States-General; because the Porte then declared, that what was done, was in consideration of the States having been Mediators of that Treaty, tho' the Commission of their Minister was expired, the Treaty being concluded and ratified. The Visier answered, that having caused the Register of the Ceremonial to be examined, he was satisfied the Precedence belonged to the Minister of the States-General, and that he would by no means give any disgust to the best Friends of the Porte, in the Person of their Minister.

Sultan
makes
great Alter-
ations in
his Mini-
stry.

1704.

The new Sultan began now in a great measure to take the Administration of Affairs into his own hands; he appeared to be a fine comely Person, of a good promising Aspect, and seemed to have great natural Parts. He gave a very favourable Reception to the Patriarchs of the *Greeks* and *Armenians*, and declared it was his Pleasure, that the Christians of all Persuasions should live in peace among themselves in his Dominions; and beginning to be weary of those of his own Ministers, who pretended to govern as they pleased, and to leave him only the Name of Emperor, he began with the Aga of the Janizaries, the Bostangi Bassa, the Bey of the Janizaries, and others who had most contributed to the dethroning of Sultan *Mustapha*, and his own Exaltation, and turned them all out: and the Prime Visier, who little expected the same treatment, was suddenly served so too, and deprived of all his Friends. He was succeeded in that great but dangerous Post by *Hassan* Bassa, the Recab Caimacan, a Man of great Parts, and who had

had the Reputation to understand foreign Affairs better than any Minister of the Porte.

The new Visier, according to Custom, having signified to the foreign Ministers, that they might have their Audiences; this revived the Contest between the *Dutch* and *Venetian* Ambassadors about Precedency: the latter of whom alledged, that the *Dutch* never pretended in any Court of *Europe* to take place before *Venice*. But the Visier made Answer, that the Ceremonial was different in almost all the Courts of Christendom; and that in short, the Grand Signior was not obliged to take Example from others, for what was to be done in his own Court; and therefore was resolved to suffer no Innovation in that Point, and that the *Dutch* Ambassador should have his Audience before the other. However, the States-General being willing in that Juncture to cultivate a good Understanding with the Republick of *Venice*, ordered Count *Colyer* to avoid any Disputes about Rank with the other Minister; and therefore feigning himself indisposed, he sent his Secretary to thank the Visier for the Honour he had done him, and to assure him, he would wait upon him as soon as he was well. But the Visier suspecting it to be a political Indisposition, would not give Audience to the *Venetian*, till after a solicitation of 10 days together; neither would he have done it then, but that he judged the *Dutch* Minister expected fresh Instructions from his Principals, and that he was not willing to oblige him to make any steps without their Order.

The Contest between the Dutch and Venetian Ministers decided.

We shall scarce meet with any more of this Contest, at least in the time of this Visier, who must quickly, and without visible Reason for it, undergo the fate of his Predecessors in part, by being discharged of his Office a good while before the end of this Year. He had married a Sister of the Grand Signior, and had the favour to retire and live privately at a place called *Esmit*, about fourscore Miles from *Constantinople*. *Achmet* Basia had before been sent for privately from his Government of *Candia* to the Porte, and upon the deposing of the other was advanced to this high Dignity; he was then about 70 Years of Age, and reputed to be a Man of great Severity and Justice: but however it came to pass, he enjoy'd not that Dignity
above

1704.

above 88 Days; and the reason of his Disgrace was attributed to the discovery of his designs to excite a second Rebellion, to settle a Son of Sultan *Achmet*, who was a Child, upon the Throne.

*Old Han's
Death.*

We shall but just mention the Death of old *Galga*, Cham of *Tartary*, which happened this Year, and is the more remarkable, because he was above 100 Years of Age; and come to observe, that the new Visier now made was *Mechmet*, that he was not above 36 Years of Age, that he had served the present Sultan during his Confinement in his Brother's Reign, and having been faithful to him since his Advancement to the Throne, he was first promoted to be Master of the Horse, afterwards to be Admiral of the Fleet, and now lastly to be Prime Visier. And the first thing he did after his Promotion, was to remove the Aga and Kiaia Bey of the Janizaries, as also the Cadilesker of *Natolia*, and to confer their places on his own Creatures. The Visier himself being succeeded in the Post of Captain-Bassa by a *French* Renegado, now called *Abdurachman*, who had a great Intimacy with this young Visier; the Court of *Vienna* had some well-grounded Jealousy, he might be influenced by him to

1705.

a Rupture in favour of the *Hungarian* Malecontents: but the frequent Conspiracies set on foot against the Sultan, and his Ministers, did not afford them sufficient leisure to mind foreign Affairs; and they had enough to do to keep things in any tolerable state of Tranquillity at home, where a new Revolution was meditated, of which the Visier having notice, and that several Persons concerned in the Conspiracy were arrived at *Constantinople*, he on the 30th of *July* sent for the Musti and *Osman* Bassa; but the danger being pressing, he thought not fit to stay for them, but mounted on horseback, and with his Guard of Janizaries repaired to the House where the Conspirators were assembled; and after some resistance overpowered them, among whom the most considerable were *Nisangi* Bassa, one of the Visiers of the Bench, and *Hassan* Effendi. Some have affirmed, that there were Insurrections to be made in several Provinces of the Empire, upon the first Intimation that their Accomplices at *Constantinople* had begun it.

*A new
Conspiracy
against the
Sultan.*

The

The *Turkish* and *Muscovite* Commissioners having *Limits set-* been a long time wrangling about settling the Limits *ted be-* between the Dominions of the Czar and the Grand *tween the* Signior, at last agreed on those between the Rivers *Turks and* *Bugg* and the *Boristhenes*; which was esteemed the most *Muscovites* difficult part of their Negotiations, the Limits which remained to be marked out from the *Boristhenes* to the *Palus Maotis* being less subject to disputes. The *Muscovite* Territories, as this Affair was now adjusted, extended themselves along the *Bugg* to that Place, where those of *Poland* begin on the opposite Bank; and the *Turks* only reserved to themselves a Tract of Land along the Coast of the *Black-Sea*, for their Communication by Land with *Crim Tartary*.

We have already mentioned the Rise of a *French* Renegade, to be Captain-Bassa, or Admiral of the *Turkish* Fleet; we come now to the sudden Fall of him. A Fire unluckily happening in one of the Wood-yards of the Arsenal at *Constantinople*, by which two Gallies that lay upon the Stocks were burnt, and one or two of the great Ships which were close to the Shore were damaged; if the Wind, which blew directly upon the Ships had been stronger, a good part of the Fleet might have been destroyed. Now the Grand Signior himself, as is customary on such occasions, going thither in Person, and understanding in what danger his Fleet had been, called for the Admiral, and asked him how this Accident came to pass? But the Captain-Bassa being in the utmost Confusion, and not able to answer a word, the Sultan forthwith commanded him to be strangled. This was in *December 1705*. *Captain-Bassa strangled.*

Neither was his Friend the Prime Visier long after in his Place; for he was deposed from that Dignity on the 22d of *April* following, and with *Osman* Bassa his Kiaia sent on board a Galley to *Scio*; where, however, he was to continue to have the Title of Bassa of that Island conferred upon him, to make his Banishment the less dishonourable. The next Person advanced to this great Post, was *Ali* Bassa, who had been Seliſtar Aga to Sultan *Mustapha* during the latter part of his Reign. The Grand Signior *Achmet* soon after his exaltation to the Throne had made him a Bassa of the first Rank, and a Visier of the Bench.

1706.
Emperor
sends an
Ambassa-
dor to the
Porte.

The Malecontents in *Hungary* continuing still obstinate against all Pacification, but in a manner upon their own Terms; and the Imperial Court finding that the *French* Agents and Prince *Ragotski's* Envoy were sedulously soliciting a Rupture between the Porte and *Joseph*; he thought it advisable to send Monsieur *Guarienti* his Envoy to the Grand Signior, to endeavour to prevent it. The famous *Maurocordato*, of whom so much has been said before, being a Man of very eminent usefulness, and therefore restored to his former Posts, by his great Policy and Management received the Ambassador in such a manner at *Constantinople*, as astonished all the other Envoys, the like having never been done to any other before him: for when he came thro' the Gate of *Adrianople* into the City, for a League in length he found Janizaries drawn up on both sides the Streets, and saw them handle their Arms, which was never allowed to any former Minister, especially in the City.

The Envoy, on the 12th of *October*, had his publick Audience of the Grand Signior. He was by break of Day attended by a great Number of *English* and *Dutch* Merchants, with whom and his own Retinue he rid to the Palace, and was conducted to the Divan or Council-Chamber, where the Prime Visier entred at the same time; and being both seated, he delivered his Credentials, which were laid on a Cushion embroidered with Gold. The Divan being broke up, a Table was laid, and the Ambassador dined with the Visier, as his Attendants did with the Captain-Bassa and other Great Officers of the Court. After Dinner fifteen Castans, or Upper Garments, were given to the Ambassador and the chief of his Retinue. He was then led by two Ministers of State, according to Custom, to the Grand Signior's Presence, who sat on his Throne, which was set thick with Pearls, and the Pillars adorned with precious Stones; and having assured his Highness of the Emperor of *Germany's* sincere Intention to maintain the Peace, his Excellency took his leave, and staid in another Room till the Prime Visier and the other Ministers of State went away.

Has Audi-
ence of the
Grand
Signior.

It may not be amiss to take notice here, that this Minister some days after sent several Presents to the Sultaneß *Valida*, the Grand Signior's Mother, according

ing to the Custom of that Court; but having neglected to give notice of it as usual to the Visier, that Minister took this Neglect as an Affront; and so highly resented it, that the Aga, who accompanied those Presents, was dismissed from his Employment; and a Guard was set before the House of the Envoy, and no body suffered to go in or out: but after three days the Visier thought fit to take it off. This Omission however had no ill Effect, for the Envoy having finished his Negotiations, and received Assurance that the *Turks* would religiously observe the Treaty of *Carlowitz*, he returned home.

Great Efforts had indeed been made by the *French* Reasons in the Divan Emissaries, as already noted, to persuade them to assist the *Hungarians*; and the Business had been so much agitated in the Divan, that the Majority seemed at first to be for a War: but an old Member of that Council, who had been concerned in the late Wars against a War with the Emperor. against the Christians, opposed that Opinion with such strong Reasons, that it was resolved to continue in Peace. He urged not only that great Principle, which ought to bind all Men, that is, the Obligation they were under to observe the Treaty of *Carlowitz*, as long as the Christians observed it; but represented further, that the Christian Princes were all in Arms, that the War could not continue long between them, and that as soon as the Peace was concluded, the Emperor would be enabled to attack the *Ottoman* Empire with more numerous Forces than ever, by reason that besides his own Power, the Princes of the Empire having more Troops than they could maintain, would be glad of an Opportunity to make them over to the Emperor. He added, that *France* was or would be soon exhausted, and that it would be the highest Imprudence in the *Turks* to rely on the broken Power of a Crown, which had so basely abandoned them in the late War, when she was more powerful than at present.

Things indeed were in so unstable a Posture at the Porte, that they could have but little Disposition for a foreign War. The Mufti was deposed about the beginning of the Year, and banished to *Pruse*, with *Celebi Melimet*, late Aga of the Janizaries; and the former was succeeded by *Zadis* Effendi, who some Years ago was deprived of that Dignity. The Dis-

grace

1707.

grace of the Musti was generally attributed to his Refusal to consent to the Banishment of five famous Santons or *Mahometan* Priests, whom the People looked upon to be Saints, but the Court with an evil Eye, because they had not only been concerned in the Rebellion in 1703, but because their great Credit with the People might occasion another. The Bostangi Bassa was also removed, and several other Persons sent into Banishment; and among others, a Santon of great Reputation to *Sinope* on the *Black Sea*. Some other Alterations daily succeeded; *Hassan* Bassa, Beglerbeg of *Rumelia*, was strangled, and his Body thrown into the Sea, but no Reason given for his Execution: and four of the principal Imaums or Preachers in *Constantinople*, by the Visier's Order, were sent away to *Egypt*.

1708.

But without dwelling upon minuter things, and after having observed that the Sultan's eldest Son departed this Life before the end of the Year, and that he had another Son now born, to whom he gave the Name of *Selim*; on which occasion they made the usual Rejoicings: there was much noise made at this time, that several *Armenian* Christians, being seduced by the Jesuits, turned to the Church of *Rome*; which was so displeasing to the Sultan and his Ministers, that they resolved to punish them for it; and many of them, to save their Lives, even renounced Christianity it self, and turned *Mahometans*. But the Resolution and Constancy of *Deo-Goumidas*, an *Armenian* Priest, that embraced the Doctrine of the Church of *Rome*, may be worth remembring in this Place: Being taken up and brought before the Prime Visier in the Divan, where were also present the *Armenian* Patriarch *Deo-Johannes*, and about 300 of his Religion, the Visier asked *Deo-Goumidas*, Why he made himself a *Frank*, that is, a Roman-Catholick? He answered, That as a Priest, he was obliged to study his Religion, that he might be able to instruct others; and that amongst the *Armenians*, who accused him, he had found such Errors as he could not in his Conscience follow. Thereupon the Visier asked him what Errors he had found? *Deo-Goumidas* desired to know, if he was so well versed in the Christian Religion, as to be able to decide that Matter? Then said the Visier, Dost thou

A Christian executed for altering his Opinion in Religion.

thou know that I will put thee to death? Thou wilt do me a great Favour, replied *Deo-Goumidas*, but remember thou art not permitted to spill my Blood for the sake of my Religion, which is not that thou professest, and that thou shalt render an Account thereof to God at the Day of Judgment. The Visier stood up in a Passion, and said to *Deo-Johannes*, Thou shalt be answerable for the Blood of this Man. But he replied, be it upon him that arrested him. Then the Visier sitting down, said to *Deo-Goumidas*, These Men complain, that thou hast abandoned their Sect to follow another; and being asked by *Deo-Goumidas*, which he thought was the better, answered, he believed they were both bad: What is it to thee then, said *Deo-Goumidas* to him, which of the two I am of? The Visier hereupon ordered him to be put to death, and he was executed accordingly.

Another Action, and the Effect of the Maxims of *Young* this Court, no less cruel than the other, was that *Prince put* which here follows: The Emperor of *Morocco* having *to death*, some time ago given notice to the Porte, that there was at his Court a Prince who pretended to be of the Imperial Family of the *Turks*; he was desired to send him to *Scio*, which was done accordingly, and the Bassa of that Island was commanded to keep him a close Prisoner till further Orders: The Case of that Prince was examined in the Divan, and it appeared that one of the Slaves of the Seraglio, who was a Favourite of the late Sultan *Solyman*, designing to go to *Mecca*, was taken by the *Maltese*, who sold her into *Spain*, from whence she was transported into the Territories of the Emperor of *Morocco*: That the Woman was with Child by *Solyman* when taken, and was brought to bed of a Son, which she imparted to the Emperor of *Morocco*. The History of that young Prince was indeed attended with so many particular Circumstances, that made it altogether probable, and therefore it was resolved to put him to death, to preserve the Peace of the Empire; and a Capigi-Bassa was sent to *Scio* for his Head, which he brought to *Constantinople*. This barbarous piece of Cruelty occasioned great Murmurs among the Populace, but the Vigilance of the Government prevented any ill Effects.

114
1708.

A Compleat History of the Turks. B.VII.

I am not able to trace the frequent Alterations made in great Posts. However, I cannot omit one, viz. the Removal of the Tefterdar, or Treasurer, from his Office, and the promoting of *Mehemet Effendi* to that Dignity for the fourth time, a thing unheard of in this Country: however, it's somewhat the less to be wondered at, because that Minister had the Reputation of understanding the Finances of the Empire better than any body else.

The Sultan having now sent for the Han of *Tartars* from *Rhodes* to *Scio*, with a design to put him again on the Throne, he being the eldest of the three Brothers, who have successively reigned in the *Crim*; in the interim, the Grand Signior, on the 15th of *May*, was taken ill of the Small-Pox, which being attended with a violent Fever, and some dangerous Symptoms, there were great Consultations had, and Intrigues carrying on about the Succession to the Empire: but his Recovery spoiled all their Contrivances.

Great Fire
at Con-
stantino-
ple.

Some time after the Sultan's Recovery, viz. on the 7th of *November*, about Midnight, a most terrible Fire broke out in his Capital, which notwithstanding all the Industry of his Highness in Person, and the Presence and Activity of his great Ministers and others, lasted till five in the Afternoon of the next Day, before the Flames could be extinguished; by which Calamity it has been computed, that no less than eighty Seraglios, or great Palaces, 800 fine Houses, several Mosques and Bagnios, with a great number of Shops and little Houses, were reduced to Ashes. The Sultan was so well pleased with the Zeal express'd by the Troops for quenching the Fire, that he made them a large Donative, which endeared him to the Soldiery.

1709.

The great Victory obtained at *Pultowa* in *June* this Year, by the Czar of *Muscovy* over the King of *Sweden*, having forced this Prince to fly for Refuge to *Turkey*, began to open a new Scene of Affairs: the *Turks* treated him from the beginning with great Courtesy at *Bender*, but at first there was not so much as any prospect of obtaining Succours from them; on the contrary, the Czar's Ambassador was received at the Porte with unusual Honours, and conducted to his Audience with uncommon Magnificence: and things

Ch. 2. *The Life of Achmet III.*

115

things were carried on so swimmingly on the part of the Czar, that a Treaty was concluded for prolonging the Truce of *Carlowitz* for 21 Years, between the two Empires, without including the current Year 1710. So that all the King of *Sweden* seemed to expect, was but to be allowed to return to his own Dominions, and not to be delivered up to the Czar: for the Stipulation about him was particularly this; That he should set out from *Bender* with about 100 of his own Men, attended by a Bassa and 2 or 300 *Turks*, who were to be his Guard till he arrived on the Frontiers of *Poland*, where he should be received by an Officer of the Czar's, with some Soldiers, who were to be his Guard thro *Poland*, and to see him safe in his own Dominions; but not one *Cossack* was to go along with him.

But an unforeseen Accident changed all this Scene: the Palatine of *Kiou* having a fresh and unsuccessful Encounter with the *Muscovite* General *Goltz*, was at length obliged to follow the King of *Sweden* to *Bender*, where he arrived with a Train of about 600 Persons, and obtained the Protection of the *Turkish* Emperor, as well as the King. This Palatine it seems had a great Interest in, and an intimate Friendship formerly contracted with the Han of *Tartary*: Insomuch, that the Cham himself came incognito to visit him, made him large Presents, and sent continual Supplies of Provision and Money for his Men. Hence likewise the Cham became embarked in the King of *Sweden*'s Interest, and by degrees undertook to influence the Sultan in his favour; during which the Czar presuming, perhaps too much, upon the Sincerity of the Porte, ordered his Ambassador to insist upon sending the King of *Sweden* out of the *Turkish* Dominions, and peremptorily demanded the delivering up of old *Mazepa*, the *Cossack* General; but he could prevail in neither of them.

In the mean time, the Cham began to work upon the Inclinations of the Sultan, and especially the Prime Visier at *Constantinople*, and prevailed so far, that he obtained a great many of the Chief Bassas and Agas to be dismissed, and even some to be strangled for opposing the Proposal of a new War against the *Muscovites*. Nay, to such a height his Interest reached at

Truce between the
Muscovites
and Turks.
1710.

Cham of
Tartary be-
comes a
Friend to
the Swedes

1710.

that time, that he procured *Ali Bassa*, the Prime Visier, to be deposed, because he appeared so warm in his opposition of the *Swedish* Interest, and *Numan Kupriogli* to be advanced to that Dignity; and when he found him too wary, cautious, and backward to come into the Measures concerted, he displaced him also in less than six Weeks time.

*Cham's
Speech
against the
Muscovites
in the Di-
van.*

The Cham finding things go on successfully, and to his mind, procured a great Divan to be held at *Constantinople*, where he was present himself; and having found means by Gifts and other Methods, to win over the major part of the Council, he made a long Harangue to them, setting forth the Interests of the *Ottoman* Empire in the clearest light he could. He laid before them, how fatal the growing Power of the Czar might be to them; how prudent it was to support the King of *Sweden*, that he might always be a diversion to the *Muscovite*; that a Friendship with the *Swede* would always be a Curb upon the Czar, whereas should the *Swedes* be either forced to a dishonourable Treaty, or be subdued by the Czar, he would thereby be made so powerful, as to become a Terror to the *Ottoman* Empire. Then taking upon him to particularize the several Grievances their Subjects laboured under, told them how the *Ukrain* was usurped by the Czar, *Asoph* and the Forts about it kept up, and great Fortifications raised there, whereby the Czar was enabled to cover the *Euxine* with a Fleet; that he was building great Ships, and bringing Seamen together from all parts of the World; that those Ships could be employed against none but the Grand Signior; and that in a few Years they might expect to see the *Muscovite* Navy before the Walls of the *Seraglio*, and perhaps opening a Passage by force into the *Mediterranean*, join their antient Enemies the *Venetians* at Sea, whereby the naval Power of the *Turkish* Empire would be overmatched, and they might at pleasure destroy the Imperial City it self.

Then he laid before them the several Invitations of the *Polish* Nobility to the King of *Sweden*, pressing his return into *Poland*, and promising to join him with all their Forces: and from thence he urged stiffly with them, what Service it would be to their Interests, that such a Prince should be powerfully assisted; that

Poland

Poland and *Muscovy* being effectually reduced, should be in friendly hands, or at least be so embroiled among themselves, as to prevent their being able to offer any Insult to the *Ottomans*.

He concluded with telling them, how he had been thorowly informed of these things, and that nothing but his Zeal for the *Ottoman* Empire and the Honour of their great Prophet *Mahomet*, had moved him to concern himself thus far; that he could not be faithful to his Highness their Lord and Emperor, without representing these things to them as they really were; and that on these Considerations, the Grand Signior had caused them to assemble, and had given every Man leave to offer his Opinion, and speak his Mind freely, at which no Offence should be taken.

Upon this Speech, the Grand Signior being present, the whole Divan unanimously agreed War should be proclaimed against *Muscovy*, and that the King of *Sweden* should be sent honourably home with a powerful Army.

This hapned on the 20th of *October*: but the Czar having, in the mean time, intelligence of the Alterations made in the measures of the *Turks*, in respect to himself and the *Swede*; he wrote the following Letter from *Petersburgh* to the Sultan on the occasion.

BY Letters writ to us some time since, in the name *Czar's Letter to the* of your Sultanean Majesty, we were informed, that your Sultanean Majesty had confirmed and approved *Sultan*. by an Instrument, and by Oath, the 30 Years Peace made between us and your Brother, Sultan *Mustapha*, and were by these Letters assured likewise of your inviolable Observation of that Peace: this was extremely acceptable to us, and we could not but assure your Sultanean Majesty in return, that we would inviolably keep the said Peace on our part, unless your Sultanean Majesty should by some voluntary Infraction oblige us to act otherwise.

After the Confirmation of the said Peace, we well hoped, that your Sultanean Majesty, for removing all Causes of our suspecting any Violation of it, would have obliged our Enemy the King of *Sweden* (who in conjunction with some *Cossacks*, our rebellious Subjects,

1710,

jects, and by bribing the Cham of *Tartary* into his Interests, uses indefatigable Endeavours to procure a Violation of the said Peace) to depart your Dominions. To facilitate this, we offered and promised, that our said implacable Enemy might, with a *Turkish* Guard of 500 Men, pass homewards unmolested by our Troops; tho by the Right of Nations, every Prince is allowed to pursue and seek his Enemy where he may be found. And as to the rebellious *Cossacks* our Subjects, we forbore to demand that they should be delivered up; but contented ourselves with your Sultanean Majesty's Promise, that they should be expelled your Dominions. Yet we afterwards understood, to our great regret, that not only neither the King of *Sweden* was sent away from *Bender* with the fore-said number of Guards, nor the rebellious *Cossacks* expelled your Sultanean Majesty's Territories, according to your Promise, and in conformity to the Pacification between us; but likewise, that the number of *Turkish* and *Tartarean* Troops encreased continually at *Bender*; that the Cham of the *Tartars*, the Bassa of *Silistria*, and some other Persons of your Court, were sent thither, held Councils with our said Enemy, and that he himself boasted in his Letters, that your Sultanean Majesty would for his sake violate the Peace so lately agreed and confirmed with us, and make War against us. What is more, the Cham not only gave leave to the rebellious *Cossacks*, and to the Adherents and Servants of *Mazeppa*, commanded by the Rebel *Neckrassoff*, to invade and lay waste our Territories, and carry off the People into Captivity, but furnished them with all assistance: also many *Crim Tartars* and *Cabun Tartars* assisted them, and having lately invaded the Territory of *Suma*, plundered the Villages *Nerebaiskium*, *Torhovicium*, and *Makiecancza*, carrying away a great many Captives. And what gives us the most Umbrage, is, that the said rebellious *Cossacks* have been permitted to elect one of their number, an infamous Person, by name *Orlicus*, to be the new Leader, and Chief of the *Zaparovian Cossacks*, to the great scandal of those *Zaparovians* our Subjects, who continue faithful to us.

We are likewise informed, that by Command of your Sultanean Majesty, your Great Vicer *Numan* Bassa,

Bassa, has among other things notified to our Minister residing at your Court, that your Sultanean Majesty will give the King of *Sweden* a Guard of 40000 Men to conduct him thro *Poland*; that you desire our Army may entirely evacuate *Poland*: and what we most wonder at, is, that such Propositions as lead directly to the Violation of the Peace should be made, where by our Ambassador residing at your Majesty's Court, we have represented to the illustrious Porte, that if the King of *Sweden* shall enter *Poland* with such a numerous Army of *Turks* and *Tartars*, it will be taken by us, by our Confederate the King of *Poland*, and by the Republick of *Poland*, for a Violation of the Truce.

We therefore make known to your Sultanean Majesty our true Intention, and leave you to consider, that if the King of *Sweden* did not industriously seek to incite Dissensions between our Majesty, yours, and the Royal Majesty of *Poland*; he would not sollicite your Majesty for a free Passage thro *Poland*, when there are divers Routes thro *Hungary* and *Germany*, by which he may freely pass to his own Dominions, and in which Routes he has no Enemy to obstruct his Passages. But if your Sultanean Majesty be desirous, that the King of *Sweden* should be conducted safely thro our Forces, and those of *Poland*, you may give him the foresaid Guard of 500, or even of 3000 *Turks*, but no *Tartars*; for these being of a Disposition to violate the Peace, cannot be admitted to serve as Guards on this occasion: with such a number of Guards that King shall pass to *Pomerania* unmolested, either by ours, or by the *Polish* or *Saxon* Troops, thro *Poland*, *Silesia*, or *Hungary*, which way soever he shall rather chuse; which Offer we make, purely for the sake of your Sultanean Majesty, and firmly promise to perform, notwithstanding the Law of Nations might excuse us from making any such Propositions to our Enemy.

But if those our Terms, which by all the World must be deemed favourable, are not accepted by your Sultanean Majesty; and if, according to the Visier's Notification, the King of *Sweden* be sent with so numerous an Army into *Poland*, we shall be obliged, with our Confederates, to take it for a plain Viola-

1710.

tion of the Peace; and if any Evil ensue thereupon, or Effusion of innocent Blood, we shall be justified. And for our part, as a faithful Ally of his Majesty, and of the Republick of *Poland*, whom we have not relinquish'd in their greatest Distress, when the *Swedes* were in their most flourishing Strength; we will not decline assisting them now, that our Affairs are in a prosperous Condition, and those of the Enemy low, especially since by virtue of our Alliance with the King and the Republick, we are oblig'd at present to assist the *Poles* with 30000 Men, and in case of necessity with all our Forces, against all Enemies whatsoever, as they are mutually oblig'd to assist us.

All which we refer to your Sultanean Majesty's clear Judgment; hoping, that you being a peaceable Prince, and a Lover of Right and Justice, will not comply with these Endeavours of the King of *Sweden*, to create Divisions, and set on foot pernicious Designs.

We shall expect from your Sultanean Majesty a speedy Declaration, with an Assent to and Performance of our Requests; for the rest, our Ambassador will not be wanting to make a more ample Representation of these things, to which we refer our selves.

This Letter had so little weight with the Sultan, that things were carried as before related in favour of the *Swede*, to whom the Palatine of *Kiou*, who was the great Spring of all this Motion, rode Post from *Constantinople* to *Bender* to acquaint him with it, where he had received a considerable Sum of Money for the King's use, as also a Present of 10000 Ducats to himself. A little before this, *Mehemed* Bassa of *Aleppo*, who was promoted to be Prime Visier, in the room of *Numan Kupriogli*, fell in entirely with these Measures. So that about the middle of *December* the News of the *Turks* declaring War against the *Muscovites* was publicly believed in Christendom; and as a sure sign of the intended Rupture, the Czar's Minister was not only effectually prevented from sending intelligence into *Muscovy*, but according to the *Turkish* Custom immediately seized upon and sent to the Seven Towers, where he continued to the end of that War.

The

The *Turks*, to sanctify their Breach of Faith with the *Questions* opinion of their Musti or Pope, put the following *to the* Question to him: The Emperor of the Mussulmans *Musti* whom God Almighty preserve, and prosper his Reign *about a* for ever, having concluded and confirmed a Peace *War a-* with the King of the *Muscovite* Nation; and the latter *gainst* having made Slaves of several Mussulmans living on the *Muscovy* Frontiers of the *Ottoman* Empire, and done several other things in violation of the Peace, and this being an evident matter of Fact; 'tis desired to know, if, for preventing any further Damage to the peaceable Mussulmans, 'tis lawful to assemble the Forces, and declare War against the said King, and whether this is necessary? The Musti's Answer was very short, being in these Words, *The Law answers, it is necessary.*

His An-
swer.

1711,

The Czar being more and more alarmed with the Designs formed against him by the *Turks*, wrote another Letter in *January* this Year to the Sultan: wherein having recapitulated some things he had said in his former Letter, to which he complained he had received no Answers; but on the contrary, having received Advice, that his Ambassador had been put under Arrest, and of the great warlike Preparations made against him; he once more pressed the Sultan for an Answer, and whether he intended to preserve the Treaty or not: he solemnly declaring on his own part, that he never had any Intention to violate the Truce.

This Letter some time after was backed with a solemn Declaration of the Czar, which was communicated to the *Turkish* Aga at *Vienna*: wherein he declared his readiness to refer the Differences to the Arbitration of the Emperor, Queen of *Great-Britain*, and the States-General. The *Dutch* Minister hereupon *Confe-* had a long Conference with that Aga; and then having *rence be-* desired him to transmit the Czar's Declaration to *tween the* *Constantinople*, the Aga told him, that the Porte was re- *Turkish* *Aga and* *Dutch En-* solved to continue in Peace with the Imperial Court: *voxy at* *Vienna* that they had yet no Quarrel with *Poland*, that they could not refuse to give Protection in their Dominions to the King of *Sweden*, and endeavour to procure his Return in safety to his own Dominions; but if that Prince had a design against any other State than *Muscovy*, the Porte would no way concern themselves

1711. selves therein; concluding, that the Grand Signior and his Council were so well inclined to Peace, that if they could find their Security by an Accommodation with the Czar, they would shew the World that they preferred Peace and Tranquillity to an expensive and uncertain War; but that they could not rely on the Word of that Prince.

The *Dutch* Envoy answered, that it was not to be believed, nor even suspected, that the Czar, who had so much reason to have a due Regard to the Emperor, *England*, and the States, would infringe any Convention that should be made by their Mediation, and shew himself to those Powers and all the World, a Prince without Faith and Honour. He added, that he did not doubt but the Porte would seriously consider the Consequences of a War with *Muscovy*, and what a ticklish Point that was; that the Czar was in a strict Alliance with the Kings of *Denmark* and *Poland*; that the Emperor, the King of *Poland*, the Pope, and Republick of *Venice*, were in a defensive Alliance with him; that besides, the King of *Poland*, as one of the Electors of the Empire, was in strict Alliance against *France* with the Emperor, the Empire, *Great-Britain*, the States-General and several other Potentates, which made a sort of a Chain, whereof no Link could be broken and separated from the other: That it appeared thereby, that the *Turks* engaged themselves in a more difficult and dangerous Enterprize, than perhaps they ever thought on; and that if they should draw upon them the formidable Forces of almost all Christendom now in Arms, tho against their Will and Inclination, *France* alone would receive some Advantage thereby; that the *Polish* Nobility fearing that the King of *Sweden* would bring the *Turks* and *Tartars* into their Country, were more closely united than ever with King *Augustus*; that this Apprehension had reunited all the Members of the Republick, the Partisans of *Stanislaus*, the Palatines of *Kiou* and *Poniatowski*, being so inconsiderable in every respect, that they were not to be depended upon: That as to the Return of the *Swede* into his Dominions, the Czar had already consented to the Proposal that had been made to him on the part of the *Turks*; and that it might very well happen that this
War

War with *Muscovy* would insensibly engage them into the other Designs of that Prince : That on the other hand, the Czar had a formidable Army, consisting of brave and disciplined Troops, to oppose the *Turks*; that the Hereditary Prince of *Muscovy* was shortly to be married to the Sister of the Consort of the King of *Spain*, who would be suddenly elected Emperor; that during the Vacancy of the Imperial Throne, the King of *Poland* was one of the Vicars of the Empire; that there were 36000 Men on the Frontiers of *Pomerania* to oppose the Return of the Troops under General *Cassan* into *Poland*. From all which Considerations he concluded, that the Consequences of the *Turks* making War upon the *Muscovites* appeared so dangerous, that he wished the *Turks* would maturely consider them, and prefer an honourable Accommodation, and the Continuation of the Peace with the Czar, to so perilous a War.

The *Turks* making slight of these and some other Representations made to them on the part of *Poland*, about the Infractions of the Treaty of *Carlowitz*, bent their Thoughts entirely on War; while the same being fully expected by the Czar and King *Augustus*, they made all possible Preparations to oppose them. The few *Swedish* Troops the King had with him at *Bender*, were at the charge of the Sultan all new clothed and fully paid. It was about the beginning of *July*, when the Prime Visier at the head of the main Army of the *Turks* began to approach and pass the *Danube* with 130000 Men, not including 15000 Janizaries which were at *Bender*: his Infantry consisting of 40000 *Asiatics*, and 30000 Janizaries of *Europe*, made a most admirable appearance; and were their Discipline as regular as the *Germans*, they would doubtless be the best Troops in the World; being of strong and able Bodies, entirely at Command, faithful to their Officers, and filled with Zeal and Animosity against those they fight with: their Cavalry were finely mounted, but their Horses are indeed too delicate, nor are they able to stand a shock with the *German* Cuirassiers, but they are swift to fly or to pursue.

The Prime Visier having passed the *Danube*, continued in full March towards the Frontiers, advancing without delay, because he received Advice from the King of *Sweden*,

1711.

Sweden, that the Czar had passed the *Boristhenes*, and was advancing to the *Niefter*, with an Army supposed to be 80000 strong, and that he expected a Reinforcement of 30000 Horse, most of them *Cossacks* and *Circassians*. It does not appear these Troops joined his Army; but 'tis pretty certain, that when he came to the Frontiers of *Moldavia*, and the River *Pruth*, he found by his Intelligence, that his Army was inferior to the *Turks*, as well in number, as it was believed in goodness.

The Mol-
davians
supposed in
the Czar's
Interest.

Why therefore he should presume to advance thus far with an inferior Force, is hard to account for; the general Opinion was, that he had by his Money, or probability of Success, or perhaps both, brought the Hospodar of *Moldavia* over to his Interest, and had by his means laid up a very great Magazine of Provisions for his Army at *Jassi* his Capital City. This is the rather to be taken notice of, because it was the great Encouragement, or rather Snare, which drew him on to such remote distance from his own Country and Frontiers, where he might with ease have been supplied both with Men and Provisions; which might have made his Retreat secure, and have supported him, in case he should have been overpowered.

Czar en-
trenches.

When he was advanced with his Army beyond *Jassi*, he began to find his Mistake; and especially when besides the grand Army of the *Turks*, he found the Cham of *Tartary*, at that time his avowed Enemy, with several great Bodies of Horse in his Rear, endeavouring to surround and cut off his Retreat: of which he was no sooner informed, but it put him upon intrenching his Army, which he did in a very advantageous Post, fortified with an impassable Morass, having the River *Pruth* in his Front; and thus for some time he continued, expecting the arrival of the rest of his Forces.

The Prime Visier, who from the very beginning did not seem to prosecute this War very heartily, concerned not himself much to make use of the Advantage put into his power, by this rash Advance of the *Muscovite*; but lay still, attending the Motions of the Czar: and some did not stick to say he held Intelligence with him at the same time, which yet can scarce be allowed to be true. But the Cham, who was
really

really in good earnest, seeing how far the Enemy had *Much* embarrassed himself, advanced nearer with an Army of *streight* 60000 Men; and pressing in between the Town of *ned:* *Jassi* and the Czar's Army, cut off all his Provisions, and defeated two or three Parties that endeavoured to break thro, seizing upon all the Provisions they brought with them. By this means the *Muscovite* Army was reduced to great Extremity; retire they could not, because the grand Army of the *Turks* would be at their heels; and advance they could not, the *Turkish* Forces being so superiour to them, that it was no way advisable to fight them. As soon as the *Cham* had done this, he sent notice of the Situation of their Circumstances to the *Visier*; adding, that now was the time to fall upon them with all Prospect of Advantage and Success.

The Crisis was too remarkable and inviting to neglect it, and therefore the *Visier* advancing up to the *feat the* Enemy, offered them Battel; but the *Muscovites* *advanced* keeping close within their Lines, he caused a Detach- *Guard.* ment of 12000 Janizaries, supported by 10000 Horse, to attack an Eminence, where the Czar had posted his advanced Guard, consisting of 6000 Men, with 10 Pieces of Cannon. The *Turks* attacking this Post with their usual Fury, carried it after a very obstinate Resistance, cutting in pieces great part of the Troops which were posted there, and turned the Cannon they found upon the *Muscovite* Camp, bringing likewise 20 Pieces of their own, with some Mortars, to the same place; which so much commanded the Camp, that it did the *Muscovites* a great deal of damage, killing abundance of their Men.

The *Visier* next Day drew up his Army in excellent *They at* Order, and marched in Battalia to the very face of *tack the* the *Muscovite* Intrenchments; but the Czar keeping *Intrench-* close, and declining to come to a general Battel, the *ments* *Visier* thereupon attacked him with incredible Fury in *without* his Trenches. The Czar managed the Defence of *Success.* his Lines with so much Skill, and defended them with so much Courage and Obstinacy, that he sustained the Assault of the *Turks*, repulsing them four several times; for so often they came on Sword in hand to the very brink of his Intrenchments.

Night

1711.

Night now coming on, the *Turks* rather animated than discouraged by the Repulses they met with, prepared to renew the Assault next morning. It was in this Interval that, it's justly supposed, the Czar found means to abate the Heat of the Visier; some said by the means of the Hospodar of *Moldavia*, who at the same time, says my Author, but wrongly, made his Peace with the Visier, and that 200000 Ducats were paid by the Czar on that account.

Treaty be-
gan.

However, next morning the *Turks* most furiously cannonaded the *Muscovite* Camp, and killed them a great many Men, as they were drawing out seemingly for an Attack with the greatest part of their Army. In the mean time the Czar causing a white Flag to be hung out on his Lines, he sent a Trumpeter to the Prime Visier, to desire the Cannonading might cease, and offering to send out Plenipotentiaries with Proposals of Peace. The Visier immediately caused the Firing to cease, but his Infantry to stand to their Arms, till the Arrival of the *Muscovite* Plenipotentiaries, who had not been long in the *Turkish* Camp before Matters

Concluded.

were made up between them, to the present Content and Satisfaction at least of both Parties; and 'tis very certain the *Turks* were great Gainers by it, in having *Asoph* delivered up to them in particular. The Czar, considering his present distressed Circumstances, was much more so in saving his whole Army and Liberty; while, I may say, little or no manner of regard was had to the exiled *Swede*, at whose Instigation and for whose Interest this War was principally undertaken.

Articles of
Peace.

But it is time now we should come to the Particulars of the Treaty it self, as it was sent by the Grand Visier to the Sultan. The Ground and Reason of this authentick Writing is, That by the Grace of God the victorious Mussulman Army having, by surrounding and shutting up the Czar of *Muscovy* with his whole Army in the Neighbourhood of the River *Pruth*, brought him into Straits, he himself desired Peace; and on the Instances of the said Czar, a Treaty and Articles were settled and concluded in the following manner.

1. That he shall restore the Fortress of *Asoph*, in the Condition wherein he formerly took it, with its Territories and Districts.

2. That

2. That *Taiganrog*, *Kamenki*, and the new Fort built on the further side of the River *Saman*, shall be totally demolished; the Cannon and Ammunition of War in the Fortress *Kamenki* or *Kaminieck*, to be left therein to the illustrious Porte, and no new Fort to be ever built in the same place.

3. That the Czar shall not concern himself with the *Pollacks*, nor with the *Cossacks* their Dependants, nam'd *Barabasci* and *Potiali*; nor with the Dependants of the most successful Han *Doulet Gherai*; but shall leave them in their former Condition, and withdraw all his Forces out of those Countries.

4. That Merchants may come by Land into the well-guarded Dominions with their Merchandizes; but no Person shall be permitted to reside at the illustrious Porte in the Quality of Ambassador.

5. That all Muscovites, who formerly or in this War have been taken, and are Slaves in the hands of the *Muscovites*, shall be restor'd to Liberty.

6. That the King of Sweden having taken Sanctuary under the Wings of the powerful Protection of the illustrious Porte, shall have free and safe Passage, without being in any manner hindered or stopped by the *Muscovites*; and in case they can come to a good Understanding together, and have a mind to make a Peace, it may in consequence be treated between them.

7. And for the future no Damage nor Injury shall be done by the Porte to the *Muscovites*; in like manner these last shall do no wrong to the former, or their Subjects or Dependants.

Wherefore the immense Royal Goodness of my most powerful and gracious Emperor and Lord is besought to be pleased to ratify the foregoing Articles, and to overlook the past ill Behaviour of the Czar.

Thus, and in the fore-mentioned manner, by virtue of the full Power to me given in this present Treaty made and delivered, we shall therefore confer about the Hostages given by the said Czar, for performance of the Articles contained in the said Instruments. Likewise the Treaty of Peace, named *Temeruki*, shall be mutually exchanged; after which his Army shall march off free the direct way to their own Country, without any Hindrance either by the victorious Army, by the *Tartars*, or others. The foregoing Articles shall

1711.

shall of course be executed, and the Capitulation mutually exchanged; and we will immediately give Permission to the two Hostages to return home, that are in the victorious Army, namely, the chiefest among the Nobility of the Nation of the Messiah, his Privy Chancellor Baron *Peter Shaphirof*, and the Grandson of *Czeremet Michael Boris* (whose Ends be happy) after every Point shall have been perform'd. In Testimony of what is agreed, is this present Writing signed in the fore-said Camp the 6th of the Month *Gemaiel Achir*, of the Year 1123 (or 21st of July, 1711.)

*Another
Account
of the Bat-
tel and
Peace at
the Pruth.*

How plausible soever this Account seems to be, a discerning Judgment cannot but see something in it of Party, in favour of the *Swedes*; and for that reason having met with another, that contains divers Particulars in it different from this, it's but Justice to insert it, and let the World judge of both at their pleasure. Tho' the greatest part of the Czar's Army, upon the breaking out of this new War, had between two and three thousand *Russian* Miles to march, they arrived on the Borders of *Moldavia* with an Expedition that is scarce credible, where the Czar himself joined them early in the Spring, and sent a Manifesto to the *Moldavians* and *Wallachians*, exhorting them to join and assist him, and that he would come to the Banks of the *Danube* to redeem them from the *Turkish* Yoke, and establish them in the free Enjoyment of their Religion, Liberties, and Privileges for ever. Upon which, they promised to take up Arms and join him. Being got within six *German* Miles of the *Danube*, and by an advanced Party of Dragoons, commanded by General *Renne*, surprized a small Garrison near the Mouth of the *Pruth*, where the *Turks* had made a Magazine; the *Turks* at another place, above the Mouth of the *Pruth*, crossed the *Danube* with all their Army, before the Czar could come up to oppose their Passage, as he had designed to do. Whereupon the *Wallachians* and *Moldavians* immediately went over to the *Turks*, and declared, that they had only made a Shew of joining with the *Russians*, who had march'd into their Country, and had been obliged to assist them with Provisions, &c. to save themselves from Contribution and Ruin, which otherwise they must have suffered; only the *Hospodar*, with some few

few Persons of Note who had acted sincerely in the Czar's Interest, thought it therefore best to remain under his Protection: accordingly the Hospodar, if living, continues at *Moscow* to this day.

Upon the Czar's approach to the *Danube*, the *Crim-Tartars*, who had some days before appeared in Parties, so cut off both his Provision and Intelligence, that the *Turks* came upon him with more than thrice his Number, before he had the least advice that they were over the *Danube*. The Czar hereupon retired with his Army towards the *Pruth*, which was not far behind him, and where the *Turks*, who had first appeared with a small Party in the Morning, came up in a full Body in the Afternoon, and pushed on an Attack with all their Power; but the Czar having disposed his Army behind a Line of Chevaux de Frize or Turn-Pikes shod with Iron, he maintained so regular and strong a Fire, that the Enemy with all their Force could not break in upon them; and in the Evening after between three or four Hours close Fire, they retired out of the Reach of the Artillery, which had done great Execution upon them, carrying off their Dead with them.

The Czar's Army thus far encouraged with Success, after the Troops had a little refreshed themselves, expecting another Charge, took up their Turn-Pikes on Mens Shoulders, whom they relieved every half Hour, and marched the whole Night in order of Battel, keeping within reach of the *Pruth*, that they might have Water for themselves and their Horses. The *Turkish* Cavalry came again upon them next day, and charged them in their March, which they still continued; but when the *Turks* surrounded and came too close upon them, they were then obliged to set down their Turn-Pikes, and receive them in the same manner as before: by means of which repeated Halts, the *Turkish* Infantry came up at length, and the whole Armies were that day again furiously engaged for some Hours, till Night parted them as before.

This sort of running Fight having scarce been practised before any where in *Europe*, it's thought it would not be disagreeable to relate the Circumstances of it, it being done in a plain and open Country, without Inclosures; otherwise it had not been practicable.

cable. The *Turks* in these two Days, according to the most impartial Accounts, lost between 10 and 12000 Men, with two or three Bassas; and the *Muscovites* about 7000 killed and wounded, amongst which were a Major-General, several Colonels and foreign Officers, particularly of those who commanded in the Artillery, which did singular service on this occasion.

The *Turks* being weary and discouraged by the vigorous Resistance which they found, began to call old Prophecies to mind, and to think that Providence was against them; but the *Tartars*, among whom the King of *Sweden*, with the few *Swedes* he had with him, was in Person, having marched all the time on the other side of the *Pruth*, to prevent the *Muscovites* crossing over, and killing many of them as they came to fetch Water; and the *Russians* finding themselves surrounded on all sides without the least Prospect of any Retreat, and Provision for Man and Horse growing scarce, because it had been cut off by the *Tartars*, and that they had been obliged to quit most of their Waggon in their March; as also not having sufficient Ammunition left with their Artillery, on which was their greatest dependance to hold out another Attack: A Trumpet with an Officer was sent into the *Turkish* Camp, and after about half a day's treating, a Peace was concluded as aforesaid. Great enquiry was made for Ducats thro the *Russian* Army, which were said to be given to the Prime Visier on that occasion.

King of
Sweden
expostu-
lates with
the Visir-
about the
Peace.

It may be easily guessed what a surprizing Disappointment this Peace was to the King of *Sweden*, who came not till the very next day into the *Turkish* Army, tho he had marched hard to have been there in the expected Battel. He very much expostulated with the Prime Visier about this forward and unusual Pace, represented the certain Victory that would have attended him, and the Glory of having effectually reduced the most dangerous Enemy of *Europe*. When he was told by the Visier, that the Terms were advantageous, and that *Asoph* would be surrendred; the King answered, The Czar would have given *Moscow* to have been delivered from the Condition he was in, and that a Peace could not honourably be made upon such Conditions: but the Visier was inflexible, answered haughtily, and appeared resolved to pursue his

his own Scheme. And indeed he was right in what he did, having Authority from the Sultan so to do, and the *Swedes* and their Partisans raised many reports of his Disgrace, and that he must never more see the Grand Signior's Face; nay, that he had been actually strangled for this Peace: but things for the present appeared quite otherwise, and the *Swedish* Interest dwindled very much at the Porte. However, some Persons being continually buzzing into the Sultan's Ears, that the Visier had been guilty of great Corruption and Treachery on that occasion; he was before the end of the Year deposed and actually put to death.

A mighty noise was made all over *Turkey*, that the Infidels would renew the War against the *Musco-* 1712:
vites, both on the account that *Asoph* was not deli-
vered up to them, and upon other Pretences: but *Asoph* de-
livered to
the Turks.
at last the *Muscovite* Admiral *Aphraxin*, by the Czar's Order, having on the 13th of *January* 1712, put that important Place into the *Turks* hands, after the new Buildings, Suburbs and Fortifications had been all demolished, pursuant to the Treaty; all seemed to be well, and a prospect there was of the continuance of the Peace between the two Nations, especially after the Fort of *Tangarok* had been likewise demolished.

But the *Swedish* Partisans still fomenting new Divisions, some fresh Pretensions were started by the Porte, who talked very loudly of War again; but all the noise ended in another Treaty, concluded *April* 16, between the Czar and the Sultan. The Particulars of which here follow.

1. THAT the Czar shall be obliged within 30 days to withdraw all his Forces out of *Poland*, which shall not return thither on any pretence whatsoever, unless it should happen, that the King of *Sweden* being returned into his Dominions, should join with the *Poles*, and attack *Muscovy* on that side; in which case, his Czarish Majesty shall be again at liberty to march into *Poland* with his Troops.

2. That the Porte shall be allowed to procure the Return of the King of *Sweden* into his Dominions by such a Way as the Grand Signior shall think fit; without allowing the *Muscovites* to fix the Time of

1712.

his Departure, or his Way; but in case that Prince marches thro the Territories of *Muscovy*, the *Turkish* Troops that shall attend him, shall commit no manner of Hostility or Ravage.

3. That the Czar shall remain in possession of *Kiof* and *Ukrania*, with their antient Limits, but shall renounce all his Pretensions on the Country of the *Cossacks* on this side the *Boristhenes*, that are not in the dependance of *Kiof*, and on a certain Island in that River; and that good Order should be given on both sides, to prevent the Excursions of the *Cossacks* and *Tartars*.

4. That for the future no Fortrefs shall be erected between the two frontier Places of *Asoph* and *Kiraski* by any of the Parties, and that the Forts erected by the *Muscovites* in the Territory of *Asoph*, shall be demolished in four Months; but that the Grand Signior shall be at liberty to rebuild the Fort of *Circoli* over-against *Asoph*.

5. That whereas by the Articles of the Treaty concluded in *Moldavia*, it was stipulated, that *Asoph* should be restored in the Condition it was in, when the *Muscovites* took it; and that it appears there were then in that Place 50 pieces of Brass Cannon, which have not been found therein when it was restored: his Czarish Majesty shall be obliged to restore the said Artillery, or pay the Value of it; and the *Turks* shall deliver to the *Muscovites* the Iron Cannon they have left in that Place.

6. That none of the Parties shall be allowed to erect any Forts at *Camenski* and *Savar*, which by virtue of the Treaty of *Moldavia* have been demolished.

7. That the Peace shall continue 25 Years, to reckon from the signing of the Treaty, but may be prolonged before that time is elapsed; and lastly, that after the Ratification of the present Treaty, the Czar shall be allowed to send an Ambassador to *Constantinople* to receive the same, &c.

The Czar's Minister now at the Porte had very much respect showed him, and even by the consent of the Grand Signior, had liberty to make magnificent Rejoicings on the 10th of *September*, on the account
of

of the Anniversary of the Name of that Prince: whereas the *Swedes*, notwithstanding the Boasts of *Swedes in* their Partisans all *Europe* over, had, besides a small *no great* Substinance, but bare common Civilities shewed them. *Credit in* The *Turks* likewise now began to have a good Under- *Turkey.* standing with King *Augustus* and the *Poles*, the King of *Sweden's* Enemies; and it may by no means be beside our purpose to give in this place the Particulars of a Conference held at *Lemberg*, on the 20th of *September*, between the Grand Signior's Envoy, named *Achmet Bey*, Master of the Horse, and the Cham of *Tartary's* Envoy, called *Seferkaha Bey*, on the one part, and the great General of the Crown, and other *Grande'es* of *Poland* on the other; and that as well upon the account of the remarkable Particulars contained therein, as for giving the Reader an Idea of the manner of managing publick Affairs between those Nations.

As soon as *Achmet Bey* came to the Interview with *Confere-* the Castellan of *Cracow* the Crown-General, and was *rence be-* introduced into the Chamber of Conference, all of *tween the* the Christian Party were ordered to withdraw; but *Turkish* the Retinue of the *Mahometans* continuing in the *and Polish* Room, it was motioned they might do the like: so *Envoy, &c.* that no body remained but the two Envoys and the *Tur-* *kish* Secretary. The *Turkish* Envoy first opened the Conference thus: The *Turkish* Emperor my most Clement Lord, and the Grand Visier, his Imperial Majesty's first Vicar, acknowledge the Republick, and Monsieur *Lieniawski*, Castellan of *Cracow*, and Great Marshal of the Crown, for his good Friends, and well affected to the *Ottoman* Porte; and as there is a good Understanding and mutual Affection between the Porte and King *Augustus*, the Republick, and Great Marshal of the Crown, they (the Porte) cannot but be passionately concerned at the Troubles and frequent Ravages which for so many Years have laid waste and ruined *Poland*: ardently wishing, that the Peace and Tranquillity may be re-established in it, and that all Divisions and Ravages may cease: which I have Orders to declare to your most honourable Lordship.

Castellan of *Cracow*. Has your most honoured Lordship any thing else to propose to me on the part of the Grand Signior, or not?

1712.

The Turkish Envoy. I am to add, That the Emperor of the *Turks*, my most Clement Lord, was inclined and ready in the beginning of the last Spring to renew the War against *Muscovy*; which the *Muscovite* Hostages being informed of, they used all imaginable endeavours, by the Interposition of the Ambassadors of *England* and *Holland*, to prevent the executing of that Design: and as those Ambassadors used great Importunity, they obtained a Convocation of the Clergy, the Bassas, and the Counsellors, to deliberate in the Divan, whether it were for the Interest of the Porte to enter into that War or not? On that occasion M. *Schaphirof* the first *Muscovite* Hostage (for the second Hostage M. *Czeremoth*, because of his Youth, did not say much) having petitioned for and obtained a Conference with the Prime Visier, he therein produced his full Power to treat; and urged in Justification of his Master, That he had fulfilled the Treaty concluded near the *Pruth*, that whatever was promised by that Treaty was yielded up, or if any thing remained to be given up, it was the fault of the Governors, and not of the Czar, and they should be punished for it; but that the Czar had actually ordered all to be delivered up, and the Treaty to be entirely executed. At a second Conference M. *Schaphirof* taking off his Hat, and making a low Obeysance, earnestly besought the Porte to continue the Peace, alledging that the Czar had so much aversion to War, that he passionately desired the Ratification of that Treaty. When the Visier had reported to the Sultan the Request and Desire of the Czar, the Emperor being a Lord full of Goodness and Clemency, suffered himself to be moved therewith, and granted a Peace to *Muscovy*. And as the first Article of that Treaty imports, that the *Muscovites* should retire out of the Kingdom of *Poland*, within one Month or three at most, according as they were more or less distant from the Frontier, (by stipulating which we shewed you, as our Neighbours and good and antient Friends, that we did not forget you at the making of that Treaty;) I am come by the Emperor's Order, to notify to you this Friendship of the Sultan, and to inform my self of you, whether there are still any *Muscovites* in *Poland* or not: because the Sultan's Will is, that
you

you should not any more be molested by them; but that being his Neighbours and Friends, you should be entirely freed from them. The Porte, in confidence of a reciprocal Amity on your part, have done yet more, in sending to you *Solyman* Aga, who was dispatched by the *Serasquier* of *Bender* to acquaint you, that the *Ottoman* Porte observe, and design to observe inviolably the Treaty of perpetual Peace, concluded at *Carlowitz*. But that Aga returning to *Constantinople*, gave an account to the Sultan and the Visier, that the *Muscovites* had not then retired out of *Poland*, and that the Czar's Son was at that time near *Dantzick* with 20 or 25000 Men; That divers Troops of *Muscovites* were in Towns, Villages, and Fortresses, or continually moving about in *Poland*, and that the Czar was bringing in several Thousand Men more; which would be a manifest Infraction of the Treaty concluded between the Porte and the Czar, supposing the Fact to be so.

Castellan of Cracow. We do with all our heart thank the Sultan and the whole *Ottoman* Porte, for desiring and providing for our living in Peace, delivered from all Foreigners; yet we cannot but let you know, in answer to what you have said, That the *Muscovites* did not come among us as Enemies: for when the King of *Sweden*, to whom we neither offered, nor wished any Ill, but sent an Ambassador to him to prevent it, declared himself our Enemy, and would not cease to carry himself as such towards us; he forced us to enter into an Alliance with the *Muscovites*, as being our nearest Neighbours: and 'tis he who is the first and only cause of the *Muscovites* having staid so long in *Poland*. Besides, we do not see that the *Muscovites* have infringed the Treaty made with the Sultan near the *Pruth*; for it was concluded the 30th of *April*, and by the end of *June* following, the *Muscovites* were marched all out of *Poland*. All the *Muscovites* are now in *Pomerania*; and if there be any of their Troops still in *Poland*, which is more than I know, they cannot be above 100 or 150 Men, whom they employ to secure the Magazines they have there, and who cannot be of any ill Consequence.

The Turkish Envoy. Since there are no *Muscovites* in *Poland*, except a few who guard the Magazines

1712. they have there, your most honoured Lordship will do well to assure the Porte of it by Letter; but with this Precaution, that these Assurances be not subject to any Alterations hereafter.

Castellan of Cracow. I told you only what I am told; but if your Lordship doubt of it, you may advance further into the Country, to inform your self of the Truth of Fact.

Turkish Envoy. Perhaps I have displeased you, by saying, that your Assurances should not be subject to any Alterations; but I was obliged to say it, because it is the point on which all depends; and because I am come hither to see and act in such a manner, that there may no longer be *Muscovites* in *Poland*, the Emperor desiring nothing else but Peace in your Country after so many Commotions and Disorders. And it being stipulated in the Treaty that the *Muscovites* should quit *Poland*, and that none should pass into it now or hereafter, he interests himself very much that this Agreement be performed.

Castellan of Cracow. The King of *Sweden* gave occasion to all these Troubles and Confusions, and the Porte cannot be ignorant how ill he treated us, after having come in by force, and what Divisions he excited among us. In a word, the War with *Sweden* was the only Motive to the Republick to invite the *Muscovite*, and to make an Alliance with him, which ceases as soon as the War with *Sweden* shall end.

Palatine of Podolia. Tho the *Turks* are present Friends to the *Muscovites*, by virtue of the Treaty; yet they are not easy to see any of them in *Poland*: notwithstanding the *Turkish* Emperor has with him for so long a time the King of *Sweden*, who is an Enemy to King *Augustus*, and the Republick of *Poland*; and tho there would not have been one *Muscovite* with us, if he had sent the King of *Sweden* home.

Turkish Envoy. It belongs to your Ambassador to make that Representation to the Porte, who, I hope, will receive a favourable Resolution thereupon.

Castellan of Cracow. The King and the Republick have already named an Ambassador to the most Serene Porte, whom you see before you; but as I have not been able to receive Answers to those Letters, which I have divers times writ to the most Serene Porte, we have

have not been able so soon to send away the Ambassadors; and the rather, because *Gradinski* with a Body of Troops has made an Irruption into our Territories, and has done us a great deal of Mischief, before the Army of the Crown could assemble to defeat and drive him out. For this reason, and because of the Revolutions which have hindered our Ambassador to enter upon his Journey, we have been obliged to keep the *Murta*, who is appointed to convoy our Ambassador; besides that a considerable time passed before the King received your Letters, and I could have Answer: for which reason, the *Tartar* Han will not take it in ill part, that *Abdolla Murta* has made so long Attendance, which was for the departure of the Palatine of *Masuria*.

Turkish Envoy. As the *Tartar* Han has at the same time sent his Envoy with me, your Excellency may talk with him.

Castellan of Cracow. Most willingly, if he pleases to discourse with me.

Tartar Envoy. The Cham of the *Tartars* has commanded me to salute on his part the great Crown General, the General next under him, and all the Lords the Senators, and their Representatives: That by reason of the Troubles and Disorders which have happened in *Poland*, some of its Inhabitants have been obliged to retire into *Germany*, some into *Hungary*, and some into *Tartary*. He is sorry for the Crown of *Poland*, that things are gone so far, and wishes, at the same time, that all those dispersed *Polanders* might return to their own Country and live there in Peace; the Cham also lets you know, he is a Friend to those that are your Friends, and that your Enemies are at the same time his.

Castellan of Cracow. We are much obliged to the Cham of the *Tartars* for his good Intentions to the Republick; and we declare reciprocally that we are Friends to his Friends, and Enemies to his Enemies.

Tartar Envoy. We remember the time, and we hope you will restore it, that the two Nations *Poland* and *Tartary* have lived in strict Amity and true Harmony, and that both Nations have successfully united against the *Swedes*, the *Cossacks*, and the *Hungarians*. This agreeable Remembrance makes us hope, that

that after so long a War you may re-establish Peace among you.

Castellan of Cracow. We remember well the good Amity of the late Cham, and of his present Highness; and 'tis for that reason, that before we sought to the *Muscovites* for Relief, we address'd our selves to the Cham to assist us against the King of *Sweden*; but as he excus'd himself, we were oblig'd to conclude an Alliance with the Czar.

Tartar Envoy. That is true; but as the Porte was at that time in peace with all Christendom, it could not do that it self, or permit us. Neither have we yet any League with the King of *Sweden*, but he is treated by the Grand Signior as a Stranger Refugee only.

Castellan of Cracow. But the Treaty forbids even that; for as whosoever is our Enemy ought to be esteem'd so by the Cham, the King of *Sweden*, who is apparently ours, ought to receive no countenance from the Cham. We for our parts observe the Treaty in all Points, tho' the Porte departs from it in giving Refuge in her Territories to the King of *Sweden*. As to the Grandees and other Subjects of the Republick, who are retired beyond our Territories, it's not we that have driven them away, but 'tis they themselves that have voluntarily fled. The King, my most gracious Lord, has so much Bounty and Clemency, that in all the Councils and Dyets he hath from time to time exhorted them to return, to humble themselves, and to acknowledge their Faults to his Majesty. And as they have fail'd in that, there has been six Weeks more time granted them in the last Dyet to do it; but instead of embracing that Amnesty, they have sent *Gradinski*, who has made great Ravage in the Kingdom.

Tartar Envoy. The Cham, who understands the World, knows well, that it is not your fault they are retired; but that it is by reason of the *Muscovites*, who being their Enemies, they could not be but reciprocally theirs: and for that cause it was, that *Sapieha* has at last retired with 50 Horse into our Territories.

Castellan of Cracow. It was not because of the *Muscovites*, that *Sapieha*, Starost of *Broviski*, fled to *Tartary*;

tary; but because designing to make himself Grand General of *Lithuania*, he drew together a multitude of Rabble, and fell upon some Companies of regular Forces, under the Command of the lawful General of *Lithuania*, and then revolted against his Master King *Augustus*, to excite new Troubles in the Kingdom; wherein not being able to succeed, but he and his Bands being defeated, he retired beyond the Frontiers, where he continues in obstinate Rebellion against the Republick.

Palatine of Masuria. The *Sieur Sapieha* entred into Concerts, to be Grand General of the Army, and not being able to bring that about, has sacrificed his Adherents, and is himself expelled.

Tartar Envoy. It's not necessary that there should be so many Generals in Chief.

Castellan of Cracow. The Source of all our Disorders is in truth, that some would be Kings, and others Crown-Generals.

Turkish Envoy. The most Serene *Ottoman* Porte wishes you Peace for your own Good, and that you may have no *Muscovites* among you. If you fear any thing from the King of *Sweden*, your Ambassador, upon his Arrival at the Porte, may take care to obviate it.

Castellan of Cracow. As far as I can see, the Result of this Discourse is, That when our Ambassador arrives at the Porte, he may endeavour to put an end to all this, and restore our Affairs.

Tartar Envoy. The Cham has further given me in charge, that in order to take away all pretence from your Enemies; you will please to write so exactly the Truth in your Letters to him, that he shall not need to be out of countenance when he shall have occasion to send them to the Porte for Assurance; which he requests in the quality of your good Friend.

Castellan of Cracow. I have always writ the Truth to the Cham, as he would discern, provided the Cham, as he acknowledges himself, would not listen to particular Persons that are near him, and for their own Interest cannot suffer the Truth to appear; and observe the antient Custom to listen to nothing but what the King, the Chancellor, or the General, write
to

1712.

to him, and not to what private Persons can inform him.

Tartar Envoy. It's true, you are in the right.

Palatine of Masuria. That which the *Turkish* Emperor demands, is more Expedition; but that is not practicable, seeing the King is obliged to confer with the Senators of the Republick before he can write an Answer. For this reason the Dispatches and Instructions which I am now charged with, have been writ and altered three times; and after this Conference, the Court will be obliged to add something, which I shall not however wait for, but proceed on my Journey, and expect the Arrival of them at *Constantinople*.

Tartar Envoy. We know that is exactly observed in your State.

Second General of the Crown. I am astonish'd that the Palatine of *Masuria* can resolve to undertake this Embassy, after what has been done by the *Sieur Bobouriski*, which surprizes the whole World.

The Two Envoys. We have heard nothing of it.

Palatine of Masuria. The Porte had at that time no reason to act so, seeing we had the Precaution to have only a Resident of the Great General with the Czar. Notwithstanding that, the last Visier who commanded against the *Muscovites*, had delivered into the hands of the King of *Sweden*, the *Sieur Berkowski*, who was sent from them for *Constantinople*; and when we sent the *Sieur Wilkowski* to demand the Liberty of the former, he too was imprisoned for nine Months.

Turkish Envoy. Your Ambassador may lay that Complaint before the Emperor. For the King of *Sweden* is with us in no other Condition than as a Stranger, and if the Czar came among us in the same Condition, he should receive the same Hospitality. That King serves us in nothing, nor has any Pretensions upon us.

Second General. For our parts, we give our selves no such Liberties, and it is not the first time that we have sided with you against your Enemies.

Turkish Envoy. It is true.

Palatine of Podolia. Have the Persons, who remain at *Bender*, address'd themselves to the Cham, to testify

testify their Desire of returning home, and pray him to assist in it?

Turkish Envoy. Yes, they have desired it.

Palatine of Podolia. The King my Master is a most good and gracious Lord, is ready to give him herein a Mark of his Clemency, and to that purpose has furnish'd me with full Power; and if they will address themselves to me, I shall intercede and procure their Pardon, provided they separate themselves from the Interest of the King of *Sweden*.

Tartar Envoy. It will be necessary to let them be spoken to from the King, for they cannot confide in a bare Promise, which we have obtained in their favour; but if your Ambassador comes thither, they will not fail to apply to him.

Palatine of Podolia. The Cham himself and his Envoy may convince them, that they have nothing to fear from the *Muscovites*; for they are not the first whom the King has pardon'd, and received into his Favour; and there are so many of their Party, to whom the *Muscovites* have not done the least Injury: and moreover, the Republick itself has so frankly pardon'd their Crimes, that there are actually some of those now in our Council, who partake in the Deliberations of State. So that they have no pretence for Despair, provided they make their Submissions.

Tartar Envoy. They must do that.

Turkish Envoy. I wish your Ambassador would make all possible haste in his Journey to the *Porte*; and you may write to those Gentlemen, and persuade them to return home: and in case they refuse, write to the Emperor, who will on such occasions do what becomes him, provided that you do them no wrong.

Castellan of Cracow. They are our Brethren, and we will do for them all that we are able with the King, provided they acknowledge him their lawful Sovereign; which they ought to do, seeing they concurred with us in his Election.

Second General. That is so true, that the Father of him whom the King of *Sweden* caus'd to be chosen King, has been employ'd by King *Augustus* as Ambassador to the *Porte*.

Tartar Envoy. But was it not the *Poles* themselves, who chose *Stanislaus*?

Castellan

A Compleat History of the Turks. B. VII.

Castellan of Cracow. A few, not above thirty, did : and even among those thirty, there was one who protested against so unlawful an Election. The rest were forced by 2000 *Suedes* in Arms, who had order from their King to cause him, and no other, to be elected ; in contradiction to our Laws and Constitution, which directs that the King must be chosen by the Nobility of all the Palatinates, *nemine contradicente*.

Turkish Envoy. Is there a Minister on your part at *Stamboul* ?

Answer. Yes, there is an Envoy there, from the King and the Republick.

Turkish Envoy. Was he driven thence ? Was he not treated as a Friend ?

Answer. That is true, and we thank you : but on what account do you ask that, since the Porte acknowledge King *Augustus*, and no other, for King of *Poland* ?

Second General. We all belong to the King, who is the same that concluded the Peace of *Carlowitz*, and we acknowledge no other.

Turkish Envoy. The most Serene Porte has sent me hither to declare that she receives your King as King, and your Generals as Generals of the Crown.

Castellan of Cracow. We pray, that the Frontiers of the Republick may be in peace, and that you would not admit any body into your Country, who declare themselves our Enemies, and carry away our Cattel, ruin our Country, and turn things upside down. To this purpose we pray that the Bey would apply to the Emperor, and the *Sieur Seyforshatin* to the Cham, to give Orders against their Hostilities ; seeing that in conformity to the Peace of *Carlowitz*, we permit no Irruptions into their Frontiers.

Turkish Envoy. It is the least thing that I will do for you ; but I must also tell you, that the Czar has given the *Ukrain* to the Sultan, and that we have authentick Instruments of it under his Seal.

Castellan of Cracow. He may give away his part of the *Ukrain*, but not ours.

Turkish Envoy. He has given that which is on our side the River, and nearest to us.

Castellan of Cracow. I hope from the Justice of the Sultan, that he will not pretend to, or accept of what does not belong to him.

Tartar

Tartar Envoy. We know very well that *Kiou* belongs to you, and yet we see the *Muscovites* possess and retain it.

Palatine of Podolia. But is it not by Treaty that he holds *Kiou*?

Turkish Envoy. The Czar at that time would have given even all *Poland* to the Sultan, tho it did not belong to him; for his Life was at stake. But the Sultan has at present sent me to you, to let you know, that intending to live in good Harmony with you, he desires Peace with you: but he insists upon it, that no *Muscovites* be permitted to remain among you. He pretends to nothing from you, neither Money nor Lands, but your reciprocal Friendship, and that you will not keep any *Muscovites* with you.

Tartar Envoy. It was King *Augustus* that made the Treaty of *Carlowitz* with us, and 'tis he the Porte at present acknowledges for King; and has even given order to the Hospodar of *Wallachia*, to send to *Bender* all those that come into his Country: for tho the Sultan affords a Subsistence to the King of *Sweden*, and three hundred Men that attend him, he does not allow that they should do you any Injury, or make Irruptions into your Country.

Castellan of Cracow. They have been continually doing us damages by their Invasions. They carry'd away by force the *Sieur Kalinowski*, a Captain of Horse under the Castellan of *Caminiec*; another Captain under the Grand Veneur or Huntsman; and one *Perneznick*, belonging to the *Sieur Turkul*: they attack'd with furious Hostility the *Sieur Zahorowski*, the Grand Quarter-master, sacked and pillaged his Lands, and endeavour'd to murder him.

Turkish Envoy. When your Ambassador arrives at the Porte, an end shall be put to these things; and I do assure you, that effectual Orders will be given to that purpose. I shall depart hence without delay, and I will send from my first Stage the Secretary of the Porte before me, to make the quickest speed to *Constantinople*, in order to be ready there to assist the Ambassador in all his Interests: and as for myself, I will take the most effectual care, that all shall go well, and be happily terminated.

1712.

The *Turkish* Envoy hereupon rose up, and thereby signified that the Conference was at an end.

1713.

We come now to another Year, and to the opening of a new Scene of Affairs at *Bender* in *Turkey*, where the King of *Sweden* ever since his Flight from the Battel of *Pultowa* had all along resided, and was indefatigable in fomenting a Rupture between the *Turks* and *Muscovites* and *Poles*; but the *Mussulmans* by the Peace of *Falczin* having gained the important Point they aim'd at, which was, the recovering of *Asoph* out of the hands of the *Muscovites*, began no longer to give way to the *Swedish* Intrigues, and in truth seem'd to be weary of that Prince's Company, in whom they saw no Inclination to return home, without a great Army to conduct him in a hostile manner through *Poland*. The *Mahometans* pretended at least to humour him for a time, by marching some Troops towards the Frontiers, and talking loud of War both against the *Muscovites* and *Poles*. But that Prince, quite contrary to his Expectations, found that *Issuf* Bassa, great Usher of the Sultan, arrived at *Bender* on the 30th of *January*, with Letters of Command from the Sultan to the Han of *Tartary*, Bassa of *Bender*, Grand Master of the Horse, and others; and that the Han, upon the receipt of these Letters, should march with some Troops out of that Place into the Territory of *Liscanor*, where was the King of *Sweden's* Palace call'd *Warnitza*, to force him from thence. The *Swedes* say the Pretence was, That the King having refused all the Methods proposed by the Grand Signior for his Return into his own Country, it was necessary he should be gone out of their Dominions, and therefore the Cham desired him to remove, and produced his Order for it. They add, That the King having had positive Assurances, of better Usage from the Sultan, and withal some Intimations of the Design, refused to stir, and kept the Cham in hand as long as possible with Treaties and Messages; but instantly dispatched a Messenger of his own to *Constantinople*, to represent the Treatment he had, and the Design of the Cham, and to bring back the Grand Signior's Pleasure in positive terms. At the same time he sent *Crosius*, his Chamberlain, to the *Serasquier* of *Bender*, to inquire the

*Cham of
Tartary
comes to
force the
Swede out
of Turkey.*

the meaning of this new Proceeding, who answered, it was owing to the King himself; adding, that he had now amused the Sultan for about four Years, and refused to leave his Dominions, according to his Directions, for which reason he once more gave him notice, that he would not suffer him to stay any longer, and he must, if he would preserve his Friendship, instantly leave the Place. *Crocius* asked, how it *King of* was possible for his Master to quit his House *that Sweden* moment, not having made the least preparations for *refuses to* his Departure? The *Serafquier* interrupted him, say- *quit his* ing, he must immediately go with them to *Bender, House.* where he should have his choice of all the Houses in the City, or might remain for some days in the Palace of the *Serafquier*, till he had prepared for his Journey. But the King refusing to comply, they prepared to attack him on all sides, as the *Swedes* gave out, with near 20000 Men, against a handful of their Countrymen and others, who yet held out for several Days. The Story indeed is as romantick as almost any thing in *Don-Quixot*; but being related much in the same manner from all parts, they entertained us with these particulars.

The *Serafquier* and others mounting their Horses to enter upon Action, the Cham at the same time gave the Signal to the Troops to begin the Assault; the Cannon likewise began to play upon the House, but the Janizaries absolutely refused to act against the King, tho the Cadi himself read to them the Sultan's Orders, to which they pretended not to give Credit, which is scarce credible: upon which they were sent back to *Bender*, and carried most of the Cannon with them thither; but all their Officers on the first of *February* came to the King, and promised him upon Oath their Protection and Assistance, engaging, if he would surrender himself to them, they would conduct him safely to the Emperor.

But the *Swedes* refusing the Offer, let the Consequence be what it would; that Declaration so provoked the Janizaries, that they fell upon them, put them to flight, and made 300 Prisoners; and as the King continued to make a resolute Defence in his House, with the few Officers and Soldiers he had yet remaining with him, they bombarded it till the Evening,

1713. ing, and finding he would not yet surrender, set fire to it in several places, which obliged him to leave it: That the *Turks* and *Tartars* had in these Attacks several Men killed, and amongst the rest, four Agas and a Murza. But at last the King was taken and carried by the Janizaries to the Serasquier, who obliged him to get on horseback, tho wounded in the Hand and Face, with a Man on each side to support him; in which Condition he caused him to be conducted to *Bender*, and lodged in the Palace.

Returns
home.

- This being the most modest Relation-we have met with concerning this frantick Action, our Readers may easily guess how romantick the rest must be, and therefore ought to have no room in History. The *Swedes*, to palliate their Master's Obstinacy, gave out with all the assurance imaginable, that the Cham of *Tartary* had formed a most hellish Design to betray him into the hands of his implacable Enemies the *Muscovites*, and that the Sultan having given no such Order in this Affair, as is above related, resented this proceeding so much, that the Cham was for some time declared deposed; and that the Prime Visier from whom the Orders came, was effectually displaced on that account. It's hard to believe that either of them would have escaped so, if the Sultan had not been consenting to the Order: and yet it's a kind of Paradox, that after the King was, in a manner, carried Prisoner to *Adrianople*, the Sultan should assign him a Residence near that place, at *Demir-Toka*, allow him perfect Liberty for himself and his Attendance, make him handsome Allowances for his Subsistence, and show him other singular Civilities; and after he had staid in his Dominions about a Year longer, honourably dismiss him, in order to his return home thro the Emperor of *Germany's* Dominions.

1714.

Sultan
orders the
deposing
of the Hos-
podar of
Wallachia.

The *Turks* being now at peace with all their Neighbours, formed a design to deprive the Hospodar of *Wallachia*, their Tributary, not only of his Principality and Estate, but also of his Life. In order to this, the Sultan's Great Chamberlain on the 3d of *April*, arrived at *Bucharest*, and gave out, that he was sent by the Prime Visier to the Hospodar for 1200 Workmen to clean the River *Pruth*; and being conducted

to the Palace in the usual State, with a Retinue of about thirty *Turks*, he accosted him with these terrible Words : It's the Sultan's Command, that thou be *masil*, i. e. degraded ; and that thou go, with all thy Family, thy Sons, and thy Daughters Husbands, to *Constantinople* : I pity thee, and it is not without Reluctance I bring thee so unwelcome a Message. Then ordering his *Turkish* Secretary to read the Sultan's *Hattissheriff* or Decree, the Contents of it were ;
“ That whereas we have found thee *Constantine Brun-*
“ *covan* to be base and treacherous, in conducting the
“ *Muscovites* to *Brailow*, furnishing them with Provi-
“ sion, and levying new Taxes, thereby ruining the
“ Country ; moreover, not content with the Place
“ appointed by us for thy Residence, thou removest
“ at pleasure, and dwellest for the most part elsewhere :
“ for these therefore, and several other thy Misde-
“ meanors, we divest thee of thy Principality, and
“ command thee to come hither to us, with all thy
“ Family and Household, and have sent our Great
“ Chamberlain to thee for that end.”

The Decree being thus read, the *Turk* cry'd out, *Bojorlar, Bojorlar*, i. e. Let the Bojars or Nobles be assembled : and they being convened accordingly, he first let them know the Purport of the Grand Signior's Decree, and then added, Are you willing to be Sureties for your Prince, and his Sons, and his Daughters Husbands, that none of them escape and get away ? or shall I send Orders to the *Tartars*, who are in readiness and at hand, to invade your Country, and utterly destroy it ? To which the Bojars returned answer, That they were all willing to be Sureties for the Hospodar, and to give it under their Hands in the manner he required.

Then he declared further to them, That it was the Sultan's pleasure they should chuse another Hospodar. To which they reply'd, That they would have no other, but were ready to appear with the present one, before the Grand Signior, and refute the false Accusations laid to his charge. But the Chamberlain, tho he had the Suretiship of the Bojars in Writing, immediately order'd two of his *Turks* to secure the Hospodar : and went in the next place, and sealed up the Doors of his Apartment. When, this was

1714.

done, and that the Master of the Horse, with 200 neighbouring *Turks*, arrived soon after in the Village of *Vacarest*, all the Bojars went to meet him, with Music and great Solemnity, and conducted him to his Lodging at *Buchorest*, where another Hattischeriff or Decree of the Sultan's was soon after read in all their hearing, to this effect: "Whereas we have commanded *Constantine Bruncovan* to be deposed for his treacherous Actions, we have furnish'd our Master of the Horse with full Power to confirm in our Name any Person whom ye the Nobles of our Kingdom of *Wallachia* shall pitch upon, faithfully to discharge the Office of an Hospodar, whether he be a Foreigner, or one of your own Nation."

Stephen
Caracuzen
chosen Hof-
podar.

The Sultan's Decree being thus read, all the Bojars cry'd out, We will have no Foreigners, but a Native. Whereupon the Master of the Horse having given them leave to go, and deliberate upon it, they return'd and unanimously elected *Stephen*, the Great General of the Principality, for their Hospodar; of which he was no sooner inform'd, but he endeavoured to make his Escape. However, being taken and brought before the *Turkish* Ministers, the Master of the Horse accosted him in this manner: If thou refusest the Nobles Election, thou disobeyest the Grand Signior's Commands; and be assured, if thou wilt refuse it, I have provided 6000 *Turks* in the Neighbourhood, and there are besides 4000 *Tartars* near at hand; moreover I will send an Express to the Cham of *Tartary* for 40000 more, and another to the Basha of *Sophia* to hasten with 1200 of his Men: But if I meet with the least Resistance to the Sultan's Commands, I will deliver the whole Country into those Men's hands, without any more ado. The Bojars hereupon cry'd out, We have chosen this *Stephen*, we will have him, and 'tis our Request that he may be confirm'd. Then the Master of the Horse put on the Princely Robe or Castan upon *Stephen Caracuzen*, and in the Sultan's Name declared him Hospodar of *Wallachia*; the Nobles and all others present crying, Long live *Stephen*.

As for the deposed Hospodar, he was carried away with his four Sons, and his three Daughters Husbands, (his Daughters having been sent away before for *Constantinople*); the Master of the Horse tarrying behind at

at *Bucharest* to take an account of all his Estate, both *Constan-*
 real and personal. A miserable Consideration in itself, *time put so*
 and what ought to make those who breathe in the free *dearth.*
 Air of Liberty value it more than they usually do;
 and still more, when they think of the Fate of this
 Prince *Constantine Bassarabo de Bruncovan*, whom, after
 he had endured unspeakable Torments, and confessed
 where his Treasure was, they inhumanly strangled,
 on the 15th of *August*; as they also did his Family,
 except a Sister's Son, and threw their Bodies into the
 Sea.

The *Turks* having got rid of the King of *Sweden*, after *The Turks*
 they had made as much use of him as they could for the *quarrel*
 Propagation of their Interest, and being out of all Appre- *with the*
 henensions of any Danger to their Empire, either on the *Venetians.*
 side of *Poland* or *Muscovy*, they resolved, before the
 end of this Year, to declare War against the *Venetians*.
 They form'd several frivolous Pretences to quarrel
 with that Republick: To prevent which, the Impe-
 rial Resident at *Constantinople* interposed his good Of-
 fices, but all in vain; they at the Porte saying, That
 after they had so long demanded Satisfaction, and
 receiv'd but trifling Answers, it was below them, by
 his Mediation, to enter into any Negotiation, which
 would but make them lose Time, and the Opportunity
 they had to right themselves: adding withal, that
 the Sultan would in the mean time observe the Peace
 of *Carlowitz* with the Emperor; and he ordered an
 Aga to go to *Vienna* with these Assurances. It was not *Declare*
 long before the *Turks* declared actual War against the *War a-*
 Republick, whose Ministers and Consuls they handled *gainst*
 according to their usual manner: and particularly, they *them.*
 set forth, that the Kingdom of the *Morea* having been
 conquered about three hundred Years ago by the *Ottoman*
 Emperors, the *Venetians* had made themselves Masters
 thereof by Surprise and indirect Means, in the time
 that the Empire was engaged in a War with other
 Nations during the late Troubles: That notwithstand-
 ing the Peace had been concluded with the said Nation,
 they had not observed, as they ought, the Treaties
 and Capitulations; having, among other things, taken
 away the Lives of several *Turkish* Subjects imbarked
 in their Ships, and confiscated their Effects.

1715.

The Court of *Vienna* not liking this Declaration of the Infidels, and being allarm'd with their vast Preparations both by Sea and Land, took care to secure the Frontiers of *Hungary*: but at the same time try'd once more by the Resident *Fleishman*, to offer the Emperor's Mediation to accommodate the Difference with the Republick; and that of *England* and *Holland* was also motion'd to the Visier: who, in haughty Terms, refused all, and declared to Mons. *Fleishman*, that the Sultan expected a positive Answer from the Emperor, whether he would continue in Peace with the Sultan, or assist the *Venetians*; adding, that his Master would no longer be kept under Uncertainties in that respect, and would take such Measures as he should think necessary.

Venetians
declare
War a-
gainst the
Turks.

The Imperial Court being not to be frightned with such big Words, gave the *Venetians* Assurance of Assistance, and that they would make good their Alliances with that Republick; tho they could not expect they should come to an open Rupture this Campaign: and taking all the Precautions their Circumstances would allow them for the Security of the *Morea*, which they knew the *Turks* would first attack with a prodigious Army, they on their part, about the beginning of *May*, put out a Declaration of War against the *Ottomans*. Their Reasons for the same were, the several Infractions of the Treaty of *Carlowitz*, the seizing of the *Sieur Emo*, their Embassador at *Constantinople*, contrary to the Law of Nations, and confining him in the Castle of the *Dardanelis*, and his Secretary, and thirty-six other Servants in the *Seven Towers*, and the Declaration of War made by the *Turks*. Whereupon the Senate declared, That after having try'd to no purpose all possible Means to preserve the Peace, they were obliged to make use of the Power God had given them, and to repel Force with Force; commanding their Subjects to fall both by Sea and Land on the *Ottomans*, and use them as their open Enemies.

Tino de-
scribed.

In the mean time the *Turks* carrying on their Preparations with the extremest Vigour, and having form'd both their Navy and Army, the first Enterprize they undertook was on the Isle of *Tino*, being one of those Islands by the Antients called *Cyclades*, and lying between

Andros

Andros and *Delos* : it was formerly called *Hydrussa*, because of its Waters; afterwards *Ophiussa*, because of its Serpents; and in time *Tenus* and *Tenos*, from which the *Italians* have called it *Tino*. It was antiently very famous, because of the Temple and Grove here dedicated to *Neptune* : It's about twelve Leagues in Circumference, and had been above three hundred Years in the Possession of the Republick; but now they were obliged to quit it to the Enemy, who, after having made three Attacks on the Castle, obliged the Garison to capitulate; and they obtain'd to be transported to *Napoli di Malvasia* : but two Noble *Venetians*, who commanded there, were afterwards put under Arrest by the Captain-General, for not having behaved themselves in the Defence of it as was expected.

*Taken by
the Turks.*

The grand Army of the *Turks* under the Prime Vifier, to open to themselves a way into the heart of the *Moren*, and to form the Siege of *Napoli di Romania*, the most considerable Place in all that Country, thought it best in the first place to attack *Corinth*, upon which they made several Storms. The Garison being weakned, and the Governor seeing it was impossible to hold out such a Place against so mighty a Force, thought fit to beat a Parley : but while they were treating about the Articles, one of the Magazines in the *Turkish* Camp, wherein they had 600 Barrels of Powder, blew up by Accident, whereby six or seven hundred Men were killed; which so enraged the Infidels, that they would not grant any Capitulation, but stormed the Place with so much Fury, that they took it, and put most of the Garison, with Signior *Minotti* the Governor, to the Sword. The rest, with Signior *Antonio Bembo*, Proveditor Extraordinary, were made Prisoners of War.

*Turks take
Corinth.*

This done, and the Siege of *Napoli di Romania* being conform'd by the Vifier soon after, great Expectations there were that a Place so strong, every way so well provided, and, as it were, the Capital of the whole Country, would make a long and noble Defence : but alas, the Weakness of the Republick never appeared more than in this Campaign; this important Place was taken by the *Turks* almost as soon as besieged. *Modon*, and the Castles of *Morea* and *Patrazzo*, as easily submitted; and in a word, the whole *Morea* was

*They conquer the
Morea.*

1715. as ignominiously lost, and indeed more so, than it was gloriously taken by the Republick in the former War.

The *Turks* all this while did their utmost by their Envoy, *Aga Ibrahim*, at *Vienna*, to keep the Imperial Court from actually taking up the Quarrel in behalf of the Republick; and the same Minister, when he came on the 11th of *September* to take his last Audience of Leave of Prince *Eugene*, told him, he would not forget the Civilities he had received, and would think himself happy, if he could any way contribute to the preservation and strengthening of the Peace between the Emperor and his Master. But the *Germans* being sufficiently sensible of the ill Consequence, and amazed at the Rapidity of the Conquest of the *Morea* in one short Campaign, could not give the Infidels any Assurance that they would not engage in a War against them, in favour of the Republick. And therefore the Ministers of the Porte told the Imperial Resident, That the Sultan, their Master, was surprized to hear of the great Preparations for War the Emperor made in *Hungary*, and of the fortifying of his Frontiers with the Reinforcement of his Troops in that Kingdom; and that he could not but conclude from those Preparations, that his Imperial Majesty design'd to declare War against him: but that the *Turks* were not afraid of it, and knew very well the way to *Vienna*. The Resident warily answered, That he did not know the Emperor had any Design to break the Peace; but that he would acquaint him with the Uneasiness of the Sultan about the suggested Preparations in *Hungary*: and concluded, That he did not question but the *Turks* knew their way to *Vienna*; but that he knew likewise by Experience, that it was not so easy for them to come back from thence, as to go thither.

Prince Eugene's Letters to the Prime Visier. Prince *Eugene* having, by the *Aga Ibrahim* above-named, wrote a Letter to the Visier, to press him to dispose and moderate things by his Authority, that not only a mutual Agreement and good Neighbourhood might continue to be preserved with his Imperial Majesty, but also that the contending Nations might lay down their Arms, and the General Treaty of

1716.

of Peace of *Carlowitz* be once more strictly observ'd ; to which the Visier had not vouchsafed to give him any Answer : He afterwards wrote to him another, before the two Empires came to open Hostilities, importing, That the *Ottoman* Forces, both by Sea and Land, being daily increased and strengthened, in order to prosecute the War with more Vigour than ever, to the multiplying of the Injuries he had before complain'd of, and heightning the Danger of an universal War ; and that as those Forces notoriously mov'd from all parts towards the Emperor's Dominions, he could not in Prudence defer to move the Visier again, to apply some speedy and equitable Remedy to the growing Evil : That he was required and bound to do it by the General Peace of *Carlowitz*, which could never again be made firm and stable, unless the *Turks* immediately suspended, and forbore all Hostilities against the Republick of *Venice*, and made just Reparations for all the Damages she had hitherto sustained : That this Desire of keeping the Peace was what prevailed upon him, not only to repeat his former Instances by this Letter, but further to give such Instructions to *Monf. Fleishman* the Emperor's Resident at the Porte, that he might be enabled fully and sincerely to explain to his Excellency his, but especially his Imperial Majesty his Master's Sentiments upon that Affair, which so nearly concern'd the Repose of so many Nations, and was so absolutely necessary to the Restoration of that great Work, the Peace of *Carlowitz*, which was obtain'd at the Expence of so much Blood and Treasure. But that since, as might be conjectured from all Appearances, the high Porte did not lay it to heart, as much as could be wish'd, to re-establish and renew the General Peace ; and that consequently the Presence of the said Imperial Resident was now either not necessary, or at least but little useful, and there being other particular Reasons, which requir'd that Minister's immediate Return home. He therefore, in a friendly manner, requested and demanded, that his Excellency having given the said Resident direct Answers to his Proposals, would dismiss him, together with all his Family, with the Safety and Honour that were due by the uninterrupted Practice

*

1716.

Practice of all Nations, to the sacred Immunity of his Character, and to the Amity that yet subsisted between them, and which the Imperial Court had ever hitherto strictly observed in dismissing the Ministers sent to it by the high Porte, and that they should continue to do the same upon all occasions.

*Humilia-
tions of the
Turks.*

The *Turks* being fully bent upon a War, shuffled much in their Answers; and, as they thought to engage Heaven on their side, caused unusual Processions and Devotions to be perform'd: particularly, the Sultan commanded, that every body should fast on Mondays and Fridays, abstaining from all sorts of Meats and Drinks till Night; and that on those Days the Musti, with all his Ecclesiastical Retinue, should appear clothed in Hair-Cloth, in the Streets and High-ways, their Eyes cast down, and that he should pronounce with a loud and distinct Voice to all the Inhabitants of *Mecca* these Words, *O God, assist thy People!* That the Tomb or Coffin of *Mahomet* should be carried into a publick Place, and laid upon four Golden Columns, surrounded with twelve other Coffins full of their Saints Bones, that by this means the Great *Mahomet* might not fail on his part to pacify the Divine Displeasure; that all the Strangers who should be in *Mecca*, together with all the Inhabitants of that Town, should seven times walk in Procession round that Tomb in the open Country, crying, howling and groaning; and that the *Turkish* Priests on this occasion should speak to the People, and represent to them the great Misfortune the *Ottoman* Porte had suffered for some Years past; and that if they did not repent they should experience the Divine Displeasure by their Ruin: That upon the Days of Penitence and Procession all sorts of Diversions should be prohibited. And as to the particular Procession which was to be made, this Order was to be observed.

1. Six hundred Men, bare-footed, covered with Sack-cloth, carrying Weapons in their Hands made use of in the last War, some of them broken, and others entire.

2. Next to them, Mustimans, who are a sort of Monks, having sharp cutting Knives, with which they were to make Incisions in their Bodies, crying out, fighting, and beating their own Breasts.

3. Six

3. Six thousand Men with Whips and Scourges, lashing their own Shoulders.

4. The Coffin of *Mahomet* carried by four *Ispahia*, or *Mahometan* Priests, having their Beards shav'd, and bare-headed; the Tomb to be surrounded and guarded by 300 *Basha's*, with their Scimeters drawn, and orders to kill on the spot all that should, out of Curiosity, presume to look upon that Tomb; and the Bodies of such who should be killed on that account, should be thrown to the Dogs.

5. Fifty *Turkish* Princes, without any Purple Ornament, bare-headed, and besmear'd with Christian Blood; their Left-hands ty'd, and dragging a Horse-Tail with their Right.

6. Six thousand Janizaries, who, instead of their Arms, were to drag their Bucklers after them, crying out in a lamentable Tone, *Halla, Halla, Hu!*

7. One of the chief Visiers to close the Procession, riding upon an Ass, bare-headed, in token of Humiliation, holding in his Left-hand a *Turkish* Cap dipt in Christian Blood, and a Cane in the Right, with which he is to strike his Head; and he is to deprecate future Calamities in these Words: *Oh Great Prophet! assist us to obtain the Grace of our God, that the Christians, our Enemies, may be confounded.*

8. After this, the Visier was to come with a Chest full of Aspers, or Silver Pieces of Money, to be thrown amongst the People by a Man appointed for that purpose; but none were to be so audacious as to rise from the Ground, till the Procession was gone by, on pain of Death.

9. Last of all, an incredible number of *Turks* were to come on, amongst whom were the *Pomites*, who were to scratch and tear their Faces, and at every hundred Paces to lift up their Eyes to Heaven, and to cry out, *Halla, Halla, Bacha: O God, O God, assist us that we may not perish.*

The Sultan having sent an Aga into *Holland* about some Maritime and other Affairs, he there came acquainted with the Marquis of *Langallery*, and his Nephew the Count de *Linange*, who assuming great Titles to themselves, and promising what mighty things they could do, he entred, with his Master's Consent,

1716. Consent, into a Treaty with them; of which they publish'd these Articles in that Country :

Treaty between the Marquis of Langallery and the Sultan.

THE greatest and most powerful Emperor of the Turks, crown'd with the Sun and Moon, &c. having chosen us *Osman Aga* for his Ambassador to the High Republick of *Holland*, declare, That during our Stay at the *Hague*, we have held Conferences with the most Mighty and most Serene *Landgrave de Linange*, Prince of the *Roman Empire*, Sovereign Prince of *Chabanois*, Grand Admiral-General of the Theocracy, &c. and with the Mighty and most Noble Lord Marquis *de Langallery*, Grand Marshal-General and Generalissimo of the said Theocracy, &c. Which Lords have assured us they were inclined to make War against the Pope of *Rome*, in conjunction with his Imperial Turkish Majesty; and at the same time they demonstrated to us, that they had a method for teaching the *Mussulmen* to make War by Sea and Land jointly with them, to the end the most Powerful Emperor of the *Turks* may the sooner make himself Master of *Rome*, promising that for this purpose they will forthwith repair to *Constantinople*. Whereupon we Aga having express Order from the most Powerful Emperor our Lord, and from the two Lords, the Visier and Admiral, to favour them in every respect; do swear by *Mahomet* our Holy Prophet, and engage in the Name of the Great Emperor of the *Turks*, our Master, that whatever is contained in the twelve following Articles shall be perform'd.

1. That the said two Lords, upon their arrival at *Constantinople*, shall be received in the most honourable manner possible.

2. His Majesty shall be oblig'd to appoint them Lodgings, as well within as without the City, and Places in the Country, suitable to their Rank and Character.

3. The said Lords, with their Families, Servants, and all of their Retinue, shall enjoy entire Liberty, and especially of Conscience in their Religion, without the least Molestation given them.

4. That they shall, with all their Retinue, be maintain'd at the Charge of the Grand Signior for six Years successively, and shall have honourable Subsistence and Usage, according to their private Agreement.

5. They

5. They and their Retinue shall enjoy all the Liberties and Privileges which are allowed to Sovereign Princes and Embassadors, when they reside in the Country of Potentates with whom they are in Friendship or Alliance.

6. His *Ottoman* Majesty will give order in writing, when they arrive at *Constantinople*, for arming, recruiting, levying, exercising, and disciplining, in such manner as the said Lords shall think fit, a Body of 10000 Horse, of *French* or *Germans* that are of the Protestant Religion; and for building, according to their Direction, fifty Capital Ships of War, which shall be put under the Command of the said Lords, the General and Admiral, to be absolutely commanded by them, and to be employed against the Papal Power and Dominions.

7. Out of Regard to the particular Inclinations of the two Lords, which we have seen and observed to be to do us important Service, all Christian Slaves shall be set at liberty, on condition they shall serve under the said two Lords, and fight against the Pope.

8. All Christians that are desirous to settle in the Dominions of the Grand Signior, shall have all Freedom and publick Exercises of their Religion, without paying any Tribute: those of the *Jewish* Nation, who are likewise disposed to settle there, shall enjoy the same Prerogative.

9. As soon as the Grand Signior shall be Master of *Rome*, he swears and promises by *Mahomet* our Holy Prophet, to give and yield to the two Lords, the said General and Admiral; to each in particular certain Islands and Provinces in the Mediterranean Sea, specified in their private Agreement; and to make over to them in full Sovereignty, and even to create them Kings of the *East*, so that their Descendants and Heirs shall for ever enjoy the same, there to reign and govern as Sovereigns.

10. His Majesty obliges himself at the same time by these Presents, to procure Satisfaction and Restitution to the said General and Admiral of all their Territories, Provinces and Estates, which they have been possessed of in *Europe* and in *France*, and which have been taken from them, as set forth in the Memorial which they have caused to be presented to the Grand Signior.

11. We

1716.

11. We *Osman* Bassa, Aga of the Spahees, and of the Sea, declare to all that shall see these Presents, that the two Lords, the Lord Marquis *de Langallery*, and the Lord Landgrave *de Linange*, Prince of *Chabanois*, are from this time admitted under the Protection, and into the Friendship of his *Ottoman* Majesty, my gracious Sovereign, and that they shall be maintained in their Character.

12. We therefore desire all Princes, Emperors, Kings, and Republicks, our Friends and all their General Officers to favour these two Lords in all respects, not to do any harm in any manner whatsoever, directly or indirectly to their Persons or any of their Retinue, either by Sea or Land, when they shall be on their way to attend the most powerful Lord, the Emperor of the *Turks*; more especially we command all the *Mussulmen* and Subjects, to treat these two Lords, or all that shall be of their Court, or in their Service, with all the Honour and Service imaginable; for such is the express Will and Order of our most powerful Lord: and those who shall disobey these Orders, shall lose their Heads, if the said Lords complain and accuse by Name those Persons who shall injure them: for we esteem and declare these two excellent Lords to be our Friends and Confederates of our most powerful Lord and Emperor.

We *Osman* Bassa, Aga of the Spahees, and of the Sea, Ambassador Extraordinary from the Grand Signior, have signed this Contract and Letter with our own Hand, by express Order of his *Ottoman* Majesty, and sealed it with our Seal and Arms. And for the greater assurance, that the Contents of these Presents shall be sacredly kept and performed, as is the Will of our most powerful Emperor of the *Turks*, crown'd with the Sun and Moon; We swear by *Mahomet* to the two Lords, namely the Lord Landgrave *de Linange*, Prince of the *Roman* Empire, and Sovereign Prince of *Chabanois*; and to the most excellent Lord the Marquis *de Langallery*, Lord of the antient Barony of *Poitou* in *Charante*, President and first Gentleman of the Province of *Xaintoigne*, Lieutenant-General and Governor in the Province of *Bretagne*, Intendant of the King of *France* in the Province of *Perigord*, Lieutenant-General and Field-Marshal of the *Roman* Empire

Empire in *Italy*, General Field-Marshal of the King of *Poland*, our Friends and Confederates of his Majesty the Emperor of the *Turks*, crown'd with the Sun and Moon. Written at the *Hague* the 15th of the Month *Zilhezzi*, in the Year 1128.

Sign'd, Osman Aga,
Underneath,

Confirm'd and Registred by Solyman Secretary
of the Ambassy.

These two imaginary Princes, the Landgrave of *Linange*, and the Marquis of *Langallery*, being some time after seized and imprisoned by the Emperor's Order, and the Marquis dying on the 18th of *September* 1717, at *Vienna*, all his airy Notions and extravagant Projects vanished along with him.

All Thoughts of Accommodation being now vanished, and the Imperial Army under the Command of Prince *Eugene* of *Savoy*, before the end of *July* being completely form'd at *Futac*, the much more numerous Forces of the *Turks* under the Prime Visier, on the 2d of *August* came and very advantageously incamped at *Carlowitz*, the very place where the last Peace between the Empires was made, and just now going to be broken; their design was to attack *Peterwaradin*, whither the Imperial Troops from *Wocomar* advancing that very Evening, they were posted in the Horn-work, and the Field Artillery with some Regiments of Horse near *Batse-Gate*. The same day Count *Palfi* with a Detachment of 1400 Men, with the Regiments of *Bareith* and *Contrecourt* and 400 Hussars, going out to view the Enemy, fell in with most of their Cavalry in his march, and was attacked with extraordinary fury. However, after an Engagement of about four Hours, wherein he had two Horses slain under him; he made his Retreat to *Peterwaradin*, with the loss of 400 Men killed and wounded, and among them General Count *Hauben*, and the brave Lieutenant-General Count *Breuner* was taken Prisoner.

A Detachment of Imperialists worsted by the Turks.

Next day Prince *Alexander* of *Wirtemberg* with the Troops from *Sigedin* arriving in the Camp, the Foot
were

1716.

*Christians
Disposition
for the
Battel of
Salankamen.*

were posted on the other side of *Peterwaradin* in the two Intrenchments, raised 22 Years before, and since fallen to ruin. The *Turks* came near them that Evening, and worked so hard in the Night, that the Imperialists on the 4th in the Morning, perceived the Infidels had raised a parallel Line over against their first Intrenchment, and were in some places within 100 Toises and less of it: they raised some Batteries of Cannon and Mortars, with which, as well as with their small Arms, they fired continually on the Christians, who answered them with their Field-pieces in the Intrenchments; but the Infantry had Orders to be sparing of their Fire, that they might be in a better Condition to entertain the Enemy next day, which was to decide the Fate of this Campaign. In order to this, every Horseman had 24 Charges, each Foot-Soldier 30, every Grenadier four Granades; the Horses were put to the Artillery and Ammunition Waggon; the Baggage was to be left behind, and no body allowed to carry any thing with him but what was necessary for the Battel. The Horse and Foot that came from *Segedin*, were at Break of Day to pass the *Danube* over two Bridges; but the second Bridge, by an unforeseen Accident, could not be got ready at the time appointed, which occasioned some disorder, and a delay of about two hours and an half. The Cavalry was divided into six Bodies, commanded by as many Generals; that under *Ebergeni*, was to pass on the right of the Intrenchment, the rest of the Horse was posted on the left, under the Generals *Merci*, *Falkenstein*, *Martini*, *Patee*, and *Nadasti*; the Regiments of *Hassan*, *Pleni*, and *Esterhasi*, having orders, in case of need, to reinforce the right Wing. The six Battalions from *Segedin* were posted on the Left, joining the right Wing of the Cavalry, with orders to begin the Attack at seven in the Morning. The first Line of the left Wing, commanded by General *Regal*, had orders to march at the same time out of the Intrenchment to attack the Enemy, and so had Count *Maximilian* of *Staremburg*, with the first Line of the right. Count *Haraok* was to follow *Regal* with the Infantry of the second Line of the Left; and General *Leffelholtz* had the Command of the Regiments

giments in the Hornwork and Intrenchments, to order them to march as there should be occasion.

The Infantry of the Left, which were over-against the Body come from *Segedin*, and that of the Right supported by the Regiments of *Ebergeni* and *Nadafti*, posted by the Water-side, were the first that marched out of the Intrenchments, and the Christians found the Enemy posted in very good Order, and shewing *Turks de-* a bold Countenance in their Line; yet they bravely *seated.* drove them from it in a short time: but some Disorder happening in the Left, which likewise communicated it self to the Right of the Imperialists, the *Turks* took advantage of it, and with great Courage forced not only the Troops to give way, but by a Barrier began to enter the second Intrenchment: however, their Advantage did not last very long; for the Imperial Cavalry, posted on the Right and Left for the Reserve, advancing, the Infantry rallied, formed themselves again, and obliged the *Turks* to retire. The Cavalry on the Left, tho it had in the beginning suffered sufficiently from the Enemies, were the first, nevertheless, that penetrated into the Intrenchments made with their Waggon, and therein made several Apertures; so that the *Turks* beginning to give Way, and the Christians having more Ground to extend themselves, the Infidels were every where put to the Rout, and forced at last not only to abandon their Waggon Intrenchment, but likewise their General Quarter which was on a Hill, and their Camp, with all their Artillery, Ammunition, Waggon, Tents, &c. Their Horse did not much stand the shock, they being the first that fled, so that the Janizaries suffered so much the more. The Imperialists by Two in the Afternoon were entirely Masters of the whole *Turkish* Camp, and remained there till the day after; the Infidels in the mean while retiring with the utmost Precipitation towards the *Save*. Some have mounted the number of their Army before the Battel to 200000 Men, but if they were no more than half, they were about twice as numerous as those that defeated them; and tho the number of the Slain cannot be set down, it must be very great, and the Conquerors have valued themselves upon this Victory, as being one of the compleatest that ever was gained: And indeed it was

1716. so much the more so, because the Enemy were' most advantageously posted, and that the Imperial Horse had not room to form themselves into a Body, which obliged them in the best manner they could to attack by Regiments, Squadrons, and Troops; and so performed the utmost that could be expected from the best Horse in the World, and acquired immortal Glory. The Christians, besides a great number of Buffalos and Camels, with a deal of Provisions, took 164 Cannon and Mortars, 152 Colours, five Horse-Tails, and three pair of Kettle-Drums.

As to the Loss of the Christians, besides Count *Breuner*, who had been taken in the Action between *Palti* and the *Turks* on the 2d, and after the Battel was found in Chains and beheaded before the Prime Visier's Tent, with several others, who had the same Fate; there were slain two Field-Marschals, several Colonels and other Officers of a lower Degree, and upon the whole the killed and wounded were between 5 and 6000 Men, including the Loss sustained under *Palti*, and the cannonading of the Camp the days before the general Action.

Turks Account of the Battel.

Having thus given an account at large of this Battel, as related by the Christians; the *Turks* on their part thought fit to order but a short Narrative of an Action, that so little pleased them, and was so advantageous to their Enemies, to this effect: That the Prime Visier being come before *Peterwaradin* with a numerous Army, and a design to besiege it, the Imperial Troops encamped near it exceeded not 15 or 20000 Men, but that the Gros of the Christian Army lay farther off; that they attacked the *Turks* unexpectedly, and were seconded by 10000 Men, whom Prince *Eugene* had put into the place the day before; that the Visier being surprized with the suddenness of the Attack, he mounted on horseback, and putting himself at the head of his Troops, he received a slight Wound in his Head at the first Onset; that while he was preparing to make a Retreat, he was shot by a Carbineer thro the Body, of which Wound he died soon after, and his Corps was put into a Baggage-Waggon, and carried to *Belgrade*, where it was buried; that about 40 of his choice Lifeguard fell by his side; that *Tunk Achmet* Bassa, Governor of *Smyrna*,

na, who commanded the Van, was shot in the beginning of the Action; that nine other principal Bassas were killed: That their Army were forced to leave their whole Camp a Prey to the Enemy, with 170 Pieces of Cannon, the Military Chest, and all the Baggage and Tents; that *Sari Mehemet*, *Tefterdar*, *Effendi*, and *Chiaia* to the *Visier*, one of the chief Commanders, made a very narrow escape with *Mahomet's* Standard, and got safe with it to *Belgrade*; and that the People thereupon proclaimed him Prime *Visier*.

The Imperialists, to convince the World how important their Victory was, about the 27th of *August*, waer be- invested the strong Fortres of *Temeswaer*, which is sieged: almost surrounded with Morasses: on the 30th the Artillery arrived from *Peterwaradin*, and next day it being judged, that the most commodious Ground for making the principal Attack, was on the right against the Palank, by the Gate of *Arat*, they went to work accordingly on the first of *September*, began their Parallel Line in the Night, and the Men were covered before day-light. The Siege being carried on till the 9th without any remarkable Event save a few Men slain; the besieged about 10 a clock that Night made a very great fire from the Rampart of the Palank, which put the Besiegers into an Alarm; and a Detachment of the Garison sallied with Torches in their Left-hands, and naked Sabres in their Right, with a design to attack the most advanced Works: to favour whom, their Artillery fired three Volleys; but the *German* Infantry being prepared to receive them, and plying them hard with Musket-Ball, they returned without striking a Blow. Not discouraged herewith, the Enemy on the 11th made another Salley with a strong Detachment of Horse and Foot, by the Gate on the Left of the Besiegers Approaches; and fetching a compass, came behind their Out-Guards and Horse posted to cover that Flank, which consisting of *Hungarian* Militia, were at first put into disorder, and gave ground, especially the Horse: but *Schonborn's* Dragoons and other Horse hastening to their Assistance, the Enemy were drove into the Town. Some days after they began to bombard, and to fire from the Batteries of heavy Cannon upon the Palank; and

1716.

Prince *Eugene* summoning the *Bassa* to surrender, he answered, *That tho he knew the Prince had taken greater Fortresses than Temeswaer, with an Army inferior to that which he had then under his Command; he thought he could not deserve the esteem of his Highness, if he surrendered before he was reduced to the last extremity: adding, that he had too much at heart the Honour of the Sultan, to surrender a Place which he had trusted to his Care, as long as ever he could defend it.*

Count *Palfi* on the 23d sending Prince *Eugene* Advice, that the Enemy with an Army were advancing towards his Camp, the Prince went that way, having left Orders for the Brigade of *Maximilian* of *Staremburg*, consisting of 11 Battalions, both as nearest at hand, and out of the Besieged's sight in that Place, to march towards *Palfi's* Quarters, and for 20 Field-Pieces to follow, besides what the Count had before. The Enemy between 11 and 12 came on with great Vigour and Noise, attacked *Palfi's* Quarters thrice; but the Imperial Horse posted along the Line of Circumvallation and other open Places, bravely repulsed them with great loss, and very little on the side of the Christians, who gave out that this Army of the Enemy consisted of 20000 Spahies, 500 Janizaries, and 7 or 8000 Tartars.

In the mean time, the Besieged made a very noble Defence, and besides other Damages they did to the Christians, they stoppt the Waters of the *Bega*, where by their Galleries were set afloat: This obliged the Generals to make an Opening in the River about three Leagues from their Camp, to divert the Course of the Water; which succeeding according to their wishes, Prince *Alexander* of *Wirtemberg* on the first of *October* stormed the Palank, and after a most desperate resistance took it, and posted his Men behind the Coupure and new Intrenchments made by the Besieged. The Prince received two Wounds, his Brother *Frederick* one, but neither of them dangerous; and the Imperialists own they lost about 300 Men, and many brave Officers on this desperate occasion, and had besides Officers 1317 private Men wounded.

But there was now no looking back, they carried on a Parallel next day to make their Approaches against

gainst the Town. On the fourth they erected a new Battery of 15 Pieces of heavy Cannon, and placed seven Mortars on a Platform, and from thenceforward continued to bombard and batter the Town with so much fury, that the Garison on the 12th desired to capitulate; and the Articles were signed two days after, being these that follow.

1. **W**E with our Wives, Children, and whatever belongs to us, as the Furniture of our Houses, Waggon, Horses, for the transportation of our Effects, shall be allowed to march out freely, and no wrong or damage shall be offered to us by any Nation whatsoever; tho there should be 72 Nations. *Articles of the Surrender of Temeswar.*
Granted, except for Deserters.

2. That the Troops both Horse and Foot, and the Inhabitants, shall be allowed to march out, with their Arms, Colours, Drums beating, and to be conducted the shortest way in eight days to *Belgrade*. The first day to *Themisch* above the Bridge; the next to the second Bridge near *Schebel*, a Village on the Morafs; the third to *Tente*, at the Bridge of *Bieschowa*; the fourth to *Margida*; the fifth to *Allibonar*, near a Palank; the sixth to *Banzova*; and the seventh to *Bortscha*, where they are to pass the *Danube*. And as we desire a sufficient Guard to conduct us with safety; the Bassa of *Belgrade* shall give a Certificate, that the Besieged have been safely attended to *Bortscha*. *Granted, but Hostages shall be left till the return of the Guard.*

3. For the Transportation of our Wives, Children, Effects, &c. so that none be left behind or obliged to go a-foot, 7000 Waggon shall be furnished with Horses, and in case any Waggon break on the Road, or that the Horse which are to draw the same die, others shall be furnished in their rooms, and no manner of plundering them shall be permitted. Likewise if any one can buy a Waggon for his own use, it shall be allowed.

It being impossible to furnish so great a number of Waggon, they shall be allowed 1000; and that nothing belonging to them be left behind, they are allowed to buy Waggon, if they can get any. As to the safe Conduct

desired by the Garison, it's granted; but they are to give Security, that no Act of Hostility shall be committed on their part.

4. As to the Provisions necessary for the Subsistence of the Besieged on their March, care shall be taken that the Country People may supply them, upon their paying ready Money for the same; and likewise such a Disposition shall be made in respect to that, that they may not want Provisions till their arrival at *Bortscha*. *Granted.*

5. The Guard to be given them, shall not march with them, but keep in a separate Body, that no Insult be offered them. *Granted.*

6. After the conclusion and signing of the Capitulation, the Ammunition, Artillery, Provisions and other things, shall be faithfully delivered up, without, however, including therein what belongs to private Families, who shall be allow'd to transport the same, or otherwise dispose of them as they please. As to the giving up of the Outworks, and one of the Gates, the Person sent about the Capitulation has sufficient Power to treat how and in what manner this is to be done.

As in all Fortresses the Ammunition belongs to the Sovereign, and that it cannot be known what Ammunition belongs to private Men, they shall not be allow'd to transport any, but only to take enough with them for two Discharges. As to the delivering up of the Gate and Outworks, Prince Alexander of Wirtemberg is authorized to agree to what shall be thought convenient, and what he shall do, shall be fully ratify'd.

7. The Slaves and other Christians, who have freely a long time since embraced the *Mahometan* Religion, and will of their own motion march out with the rest, shall not be detain'd, without including the Deserters during the Siege, who shall be seized if discovered. The *Rascians*, *Greeks*, *Jews*, *Armenians*, *Zingarians*, and other Nations settled in *Temeswaer*, or who have lived there, shall not be detain'd, if they have a mind to depart.

Deserters shall be delivered up; but the Rascians, Jews and others shall be allow'd to remain, if they please, and those who will go away, shall be allowed to remove with their Effects.

8. The Cortuzzes in the Town shall be allowed to retire with the Garison to *Belgrade*.

Those Scoundrels may go where they please.

9. The Garison and others shall have liberty to sell their Effects. *Granted.*

10. The marching out of the Garison shall not be hindred, nor the Capitulation infringed on any Pre-
tence of what might have been done in times past.
Granted.

Lastly, After the Capitulation is adjusted, ten Days shall be allow'd the Garison, before they march out, or at least till the Waggon's are furnish'd and loaded. Temeswaer, Octob. 13. 1716.

They shall march out as soon as they are furnish'd with the thousand Waggon's granted, and that at the farthest after to-morrow. The Gate and Outworks shall be delivered this Day.

Sign'd

Done at the Camp
before *Temeswaer*,
Octob. 13. 1716,

Eugene of Savoy.

Mehemet Aga Azeham.

Chadxi Mehemet.

On the 18th *Te Deum* was sung in Prince *Eugene's* Tent for the Conquest of this important Fortrefs, which had been 164 Years in the Possession of the *Turks*; and after the same was over, there was a Triple Salvo made from 140 Pieces of Cannon. The Conquerors found in this Place 10 Mortars, 136 Pieces of Brass and Iron Cannon, 5000 Barrels of Powder and other Ammunition. And thus ended the first Campaign of this War in *Hungary*, to the great Glory and Advantage of the Christians, who were not also unsuccessful in other Parts, especially in the Defence of *Corfu*, of which more by-and-by.

The ill Success of the Campaign in *Hungary* having Imperial made the *Turks* more compliable than their haughty Resident Temper usually allows them to be; the Emperor's civilly dis- Resident, Monsieur *Fleishman*, who had been hitherto mis'd by detain'd by them, was now releas'd, and they sent the *Turks*. 200 Men from *Belgrade* to attend him as his Guard,

1716.

till he was met by a Detachment of the Garison of *Paterwaradin* about half way between those two Places. That Minister receiv'd great Civilities at his Departure, and some Presents from the Serafquier of *Belgrade*, who told him, That as the Ministers and Generals who had been the occasion of the Rupture between the two Empires, had received the just Punishment due to their Crimes, and had been all slain in the late Battle, he was in hopes to see Peace soon restored; adding, that the Grand Signior was sincerely disposed to it. But the Event not verifying the Compliment, we proceed from hence to *Corfu*.

Corfu described.

Father *Coronelli*, Geographer to the Republick of *Venice*, having given us a curious Description of the Island, it may not be improper to give it room in this History: He says, it is an Island situated in the *Ionian* Sea, near the Coast of *Epirus*, a Province of the Southern Turkey in Europe, called by them *Romelia*, at the mouth of the Gulph of *Venice*: It was by the Antients called *Corcyra*, and *Phaacia*, and by *Climacus Drepiano*, which signifies a Scythe, because of the Form of it: It has two chief Capes or Promontories, one towards the North, called *Capo Bianco*, or *White Cape*; and the other between the South and East, called *Leuchin*, which by some is named the *White Cape of the East*. The Island is divided into four Parts or Governments, viz. *Leros*, *Mezo* or *Middle*, *Guira* or *Aguira*, and *Leuchin*. The Air is every where wholesome, and the Soil fertile, producing, amongst other things, abundance of Lemons and Oranges. The famous Gardens of King *Alcinous* were in this Island. It produces good Wines, Honey and Oil: The Territory of *Leuchin* was formerly considerable on the account of the Episcopal See of *Gandichi*: It has 25 Villages, and they contain above 10000 Souls, whereof *Potami* is the largest, and inhabited by rich and polite People; there is a deep Canal from thence to the Sea. *Aguira*, or *Guira*, contains about 20 Villages, and 8000 Inhabitants. The Country of *Mezo* is most considerable, for in it is the Town of *Corfu*, Capital of the whole Island, besides thirty Villages, having in all above 25000 Inhabitants: *Leros* has about 8000; *Cassiope*, now *Cassopo*, was the Capital of it. Notwithstanding the Republick has fortified several Castles

and

and Places in this Island, none of them all are to be compared to the Town of *Corfu*: It lies between the old and the new Fortrefs; the new lies to the Westward of the Town to the Land-side, and the old at the entrance of the Harbour, and has all the Works which can enable a Place to make a vigorous Resistance: The Town is situated at the extremity of a Peninsula, which forms a Port on the side of the North and East, that has a good Anchorage.

The Inhabitants of this Island, who were formerly Subjects to the Kings of *Naples*, put themselves under the Protection of the *Venetians* in the Year 1386. which occasion'd many Disputes; but at last it was yielded to the Republick by *Ladislaus* King of *Naples*, Anno 1401, in consideration of 30000 Ducats; and the *Venetians* have kept it ever since. The Power of the *Turks* growing more and more formidable, they were at incredible Charges to make this Place, if possible, impregnable; the same being justly called, the Gate of the Gulph, and the Bulwark of *Italy*. The Infidels, in the Year 1537, made a Descent on the Island with 25000 Men, commanded by the famous *Barbarossa*; but the *Venetians* obliged them to retire with Shame, after they had lost many of their Men: and it has been free from their Attacks ever since, till now, that the *Ottoman* Fleet, with Land-Forces on board, on the 5th of *July*, anchored in sight of the Town of *Corfu* in the Straits of *Butrinto*: It consisted of 60 Men of War, great and small, thirteen Gallies, and thirty-six Galliot, besides other Vessels. Captain-General *Pisani* was at that time with the lighter Fleet of the Republick in the Port of *Corfu*, from whence he soon put to Sea to meet the Men of War from *Cephalonia*, and then to engage the Enemy. In the mean time the brave General *Schulemburg*, I think, a *Saxon* by Birth, by Religion a Protestant, and Brother to the Dutchess of *Munster*, who had the Command of the *Venetian* Army, used all possible Industry and Precaution to defend the Town of *Corfu*: The whole number of the Garison, consisting of *Sclavonians*, *Germans*, *Italians*, and *Greeks*, exceeding not 2000 Men, with which the Town, and the old and new Fortrefs, were to be defended. The *Turks* began their Descent on the 8th, in which they employ'd
* their

1716. their light Vessels, their large Ships continuing at Anchor; and the same Day in the Afternoon the Venetian Fleet entring the Canal, bore directly down upon the Enemy, and a sharp Engagement was begun: The Chevalier *Flangini*, with the *St. Laurence* and *Dove*, began the Action; and *Cornaro*, a young Nobleman of distinguished Merit, who commanded the *St. Laurence*, was soon slain with a Cannon-Ball, and dy'd much lamented. The Engagement now came to be general; Signior *Cornaro*, Captain Extraordinary, who commanded the Men of War in chief, did all he could to set one of the Enemies Ships on fire with the only Fire-Ship he had, but without Success. A Calm soon ensuing after this, the Action was so far from being decisive, as the Christians hoped, that the Turks landed their Troops, Cannon, Mortars and Ammunition at *Ipsa*, near *Guino*, the Christians making several fruitless Attempts to oppose or divert them. The Troops they put on Shoar were an Army of no less than 30500 Men, which soon spread themselves over the Island, and signalized their native Barbarity with Devastations and Cruelties.

Approaching the Town of *Corfu*, they first attack'd the Hills of *Abramo* and *St. Salvatore*, which were vigorously defended for three Days by the Christians, who at length, by the great Superiority of the Enemy, were forced to quit them. The next Effort of the Infidels was against the weakest part of the Counterscarp of the new Fortrefs; and having raised Batteries on the two Eminences above-named, they from thence cannonaded and bombarded both the Town and Fortrefs: but their Approaches were bravely retarded by the Artillery of the Fortrefs, of the Outworks, and a Battery raised on the Rock of *Vido*. However, the Infidels being favoured by the Darkness of the Night, advanced within certain Paces of the Counterscarp; and extending their Lines down to the Sea, on the other side towards the Gate of *Raimond*, surrounded the Place, burnt the Suburbs of *Castrae*, and made several other Attacks, but without Success. It is not our business to trace every minute Action, but the most remarkable were these: The Besiegers, on the 17th, being concealed by a thick Smoke of a Fougade which they sprung, advanced in great numbers from the Suburbs

Suburbs of *St. Rocco*, with flying Colours, supported by a Body of Reserve, having Ladders with them; but they were repulsed with uncommon Bravery, the Besieged plying them incessantly with Cannon and Small-shot, tho not without some Loss, but a greater on the Enemies side, who now increased the Artillery and Mortars of their Batteries on Mount *Abramo* and *St. Salvatore*; from which, as well as from their small Arms, they could fire into the Outworks, and on the Place, and prepared for a general Assault, without waiting till a Breach was made in Form. The *Setsquier* drew out the Flower of his Troops for this Service, promising them twenty-five Reals a Man; but the brave *Schulemburg* having got Intelligence of the Design, and being further animated by the arrival of some Reinforcements by several Convoys from *Venice*, he resolved on a vigorous Salley, in concert with Signior *Loredano*, Governor of the Place. Accordingly 400 choise Men, half *Sclavonians*, and half *Germans*, were to salley upon the Enemies Trenches against the Counterscarp; and two other Bodies of 200 Men each, were at the same time to make a false Alarm from the Gate of *Raimond* and *Porta Reale*; and the more to confound the Enemy, two Squadrons of Gallies were to lie close to *Castra* and *Mandrachio*, and from thence annoy them. The 400 Men the next Night advancing to the Trenches, were received with Musquet-Shot; which they answered, and then with Sword in Hand entring the Trenches, and being at the same time seconded by the Cannon and Musquetry of the Place, by the Fire of the other two Bodies that sallied, and by that of the Gallies, the *Turks* were drove out of the Trenches with great Loss, and the Christians retired in good Order.

Notwithstanding these Advantages, the Enemy were *They make* in a readiness on the 19th by break of day to make *a general* a general Assault: They were concealed in their Ap-*Assaults.* proaches by a Cloud of Dust raised by the motion of their whole Army; they rushed on a sudden into the Counterscarp, out of which the Christians being surprized by their superior Numbers, which they saw surrounding them, retired: which gave the *Turks* an Opportunity to cut down the Palisades, to enter the Places of Arms, and to possess themselves of the Ravelin

1716.

Turks
break up
the Siege
of Corfu.

lin before the Hornwork of *St. Anthony*; they attempted likewise to force the Gate by which the 400 Men had sally'd, and having planted their Colours on the Counterscarp, threw up Ground to make Lodgments, and prepared to scale the Angles of the new Fortrefs. General *Schulemburg*, in this Extremity, exerted great Bravery and Conduct; he soon rally'd the Troops, and opposed the Attempts the Enemy made to enter the Gate of Communication, which they would have carried, had they not been beaten off by Musquet-Shot, and the Artillery of the Bulwark *Sarandino*, that was well supply'd. The Guard of the new Fortrefs being also reinforced, Stones, Bombs, Granado's and Fireworks were thrown in plenty among the Enemy; and the Christians sallying in two Bodies Sword in hand, repulsed and drove them out. They abandon'd the Counterscarp with so much Precipitation, that they left behind them 30 Colours, with several Ladders of an extraordinary Size and Make; they were likewise at the same time driven out of the Ravelin, and from the Palisado's, and pursued with great Slaughter; which was increased by springing several Mines, and firing of the Cannon, which galled them on all sides. This Success was follow'd by a violent Rain, which very much incommoded the *Turks* in their Trenches and Camp; which, with the Apprehensions of their being more vigorously received, should they make another Assault, so much disheartned them, that the *Venetians*, on the 22d, at break of Day, perceiv'd the Trenches were empty, and the Hills bare of Men. The Christians marching out, found the Infidels had abandon'd 56 Cannon, and 10 Mortars, with their Carriages, as also a great number of Horses, Buffaloes and Camels, and abundance of Rice, Coffee, and Provisions of all sorts, with store of Ammunition. The *Turks* indeed retired in the Night with Precipitation, and in great Terror; some going off in Barks and Galliot's to their Fleet, others hastning to *Guino*, and hurrying on board their Ships, were many of them drowned; some being dispersed on the Island, were slain or made Slaves; and 'twas computed that scarcely half of their Army was transported by their Fleet to the Continent, the rest being killed in the Siege and Pursuit, or dying of Distempers. In short, they were

were forced to quit the Island with so much haste, that not being able to carry off many of their Horses, they killed them on the Shore, over against *Butrinto*; which Place having some time before fallen into the hands of the Republick, and being a Post of great Advantage, the Generals thought fit to augment the Fortifications of it.

Thus *Italy* was freed from the greatest Apprehensions of Danger, from the near Neighbourhood of the Infidels, it had been in for many Years. And the Pope himself was so sensible of the Service, Valour and Conduct of a Protestant General, that when Count *Schulenburg* went afterwards to *Rome*, he was very highly carested there; and the Senate of *Venice*, besides the noble Present they made him, resolved to erect a Statue for him, which he very richly deserved. With this glorious Action the Campaign ended, which might have been much more honourable and advantageous to the Republick, had the Squadrons of *Spain* and *Portugal* joined the *Venetian* Fleet sooner; the first of which arrived at *Corfu* but on the very Day the *Turks* raised the Siege, and the other came not till the *Turkish* Fleet was gone off. I had almost forgotten, that the *Turks* having thought fit to abandon the Island of *St. Maura*, the *Venetians* re-possessed themselves of it, and the Captain-General continued there as long as he could to hasten the re-establishing of the Fortifications, in which the Seamen and Land-Fortes from on board were employed.

Some time this Year the *Ottoman* Porte having conceived some Jealousy of Prince *Stephen* of *Cantacuzeno*, who had succeeded the late Hospodar of *Wallachia*, and had been one great occasion of the Disgrace and terrible Execution of him and his Family, he was now carried to *Constantinople*, with his Wife, Children, and all that he had: we were informed, *Stephen* and his eldest Son were put to death there; but his Wife and two others, *Radolphus* and *Constantine*, the first about 17, and the other 13, made their escape to *Naples*, from whence they passed to *Rome*, and so to *Vienna*, to implore the Emperor's Protection. It was further added, that *Nicholas Maurocordato*, Hospodar of *Moldavia*, was made Prince of *Wallachia*; and *Michael Beig* a Native of *Moldavia*, and Son-in-Law of *Maurocordato*,

1716. *rocordato*, Hospodar of *Moldavia* in his stead; but *Maurocordato* did not long enjoy his Principality, for he and his whole Family were taken at *Bucharest* by a Detachment of *Germans*, sent by General *Steinville* into *Wallachia*, and carried Prisoner to *Transilvania*.

In the mean time, the *Dutch* Ambassador at the *Porte* having made great Complaints of the Violences done to their Subjects and Traffick by the Regency of *Algiers*, and others under the Protection of the Sultan in *Barbary*, and delivered a Letter to him about it; he wrote them an Answer, which is so singular in its Stile, that it may well deserve room here.

1717.
Grand
Signior's
Letter to
the States-
General.

‘ EMINENT among the Princes of the Belief of
‘ Jesus, most powerful among the most puis-
‘ sant Princes of the Messiah, Mediators of the Dif-
‘ ferences among the principal Sovereigns of the Chris-
‘ tian Nations, Lords of Honour and Power, and
‘ Possessors of considerable Countries, the States-Ge-
‘ neral of the United-Provinces, may it be well with
‘ you.

‘ When this Sublime Imperial Testimony shall come
‘ unto you, We make known that the most famous
‘ Ottoman Line, and his Sublime Porte, by the Grace
‘ of Almighty God, and the Benediction of his
‘ greatest Prophet *Mahomet*, *Achmet*, &c. is the Re-
‘ fuge and the Protection of the most puissant Kings
‘ and Princes, always filled with Sincerity and Amity:
‘ your sincere and friendly Letter, translated accord-
‘ ing to custom into our Language, has been presented
‘ to our most Sublime and Imperial Throne, by our
‘ Prime Visier *Geliel Pascha*. We have found it fill’d
‘ with Testimonies of a sincere Amity; and have seen
‘ by its Contents, that heretofore, while you were
‘ in Disunion, War, and Enmity with the Inhabi-
‘ tants of *Barbary*, and the *French*, one of your Cap-
‘ tains, named *Sampson*, met and took upon the Sea
‘ a *French* Bark, which had been laden with Merchan-
‘ dize, at the Port of *Alexandria*; whereupon two
‘ Persons, who call themselves the Procurators of the
‘ Merchants of *Egypt*, came into your Country, ac-
‘ companied by another, on the part of the Captain

' *Pascia Osman*, to reclaim the Cargo of the said Bark:
 ' which Affair having been also represented to our
 ' happy Seat by the Count *de Collier* your Ambassador,
 ' has been remitted to the Captain *Pascia*, who ha-
 ' ving in the presence of all the Officers of our Ar-
 ' senal examin'd it, found that the Pretensions form'd
 ' upon that Affair by the pretended Merchants of
 ' *Egypt*, were destitute of all available Proofs, and
 ' declared their Demand null, as tending only to ac-
 ' quire Goods by unjust Ways. Upon this Affair thus
 ' discovered and represented, it has been ordered,
 ' That for the future, no Injury or the least Vexa-
 ' tion shall be offered to your said Ambassador, nor
 ' to your Merchants, or other of your Subjects, con-
 ' cerning that Affair, nor any Prosecution in Justice
 ' upon that Subject: But that if such sort of People
 ' come again to produce the like false Pretensions,
 ' they shall be sent back to our Imperial Divan to
 ' have this Answer remitted to them, whereupon the
 ' necessary Orders have been already given.

' Moreover, it having been represented by your
 ' Ambassador, that the Regency of *Algiers* has com-
 ' mitted Violences and Hostilities against your Consul,
 ' your Merchants and other Persons who dwell there,
 ' contrary to the Tenour of the Imperial Capitulation,
 ' by pillaging them, and taking away their Goods
 ' and Effects: It's ordered thereupon, that all the
 ' said Goods and Effects pillaged and taken away
 ' from the said Consul, Merchants, and others of your
 ' Subjects, shall be represented and restored according
 ' to Law and Justice; the Ships taken restored to their
 ' Proprietors; those that have been made Slaves
 ' and others of your Subjects set at liberty, and
 ' reimbursed the Damages they have sustained; and
 ' the Consul restored as in times past to his Employ-
 ' ment, with order to keep him from all Danger or
 ' Apprehension of it: that no Infraction be made of
 ' the Imperial Capitulation by the like Attempts for
 ' the future. To which end it has been expressly or-
 ' dered, under our Imperial Signature, to the *Pascia*,
 ' Governors, Dey, Aga of the Janizaries, and other
 ' Officers of *Algiers*, to render prompt Obedience
 ' thereunto. And this Letter of our Imperial Majesty
 ' has been written, in the hopes we have in Almighty
 ' God,

1717. ' God, that the Articles of the Capitulations granted
 ' in the time of our Lord and Father of Glorious
 ' Memory, and of our glorious Ancestors, whose
 ' Souls are in Repose with the Almighty, shall be
 ' maintained according to their Tenor, and in like
 ' manner honoured and respected for the time to
 ' come on both sides; to the end that your Mer-
 ' chants, and others of your Subjects trading to our
 ' Dominions, under the Protection of our Imperial
 ' Majesty, going and returning in Peace and Quiet-
 ' ness, may enjoy the Fruits of their Labours. And
 ' after all this shall be come to your Knowledge, we
 ' salute those who walk in the right way. Given at
 ' *Adrianople*, &c.

Sultan's Letter to the Regencies of Al-tan's This Letter being sent by the Secretary of M. Collier, the Dutch Ambassador at the Porte, to the States; he also brought a Copy of another of the Sul-
giers, &c. upon the Subject of renewing the Treaty of Peace
about re- with the States-General, to this effect: That he was
newing credibly informed they made a difficulty of prolong-
the Peace ing the Peace with the most High and Mighty Lords
with the the States of *Holland*, whose boundless Government
Dutch. extended thro so many vast and considerable States,
 which being so vast and formidable, had not their
 Equal either by Sea or Land; and therefore he ex-
 pressly willed and ordained, that they should without
 delay renew and confirm with those High and Mighty
 Lords the Peace, in such a manner as might be most
 convenient to them, upon pain, in case of failure, of
 his Indignation; and that in case they refused to fol-
 low his Example towards those Lords, with whom
 he had concluded a perpetual Peace, he should be ob-
 liged to look upon them as an Enemy of his most
 high Friends, who possessed such vast and distant Do-
 minions: for which causes he promised himself that
 they would be disposed conjointly with him to pre-
 serve the Friendship of those high Lords.

Sea-Fight between the Venetians and Turks near the Dardanelles. The Operations of War this Campaign in the *Le-*
vant, between the *Venetians* and *Turks*, began at Sea
 in the Month of *June*, between their Fleets, of which
 they gave us these Particulars: That the *Venetian*
 Fleet, consisting of 27 Ships of the Line, came on the
 8th

8th to an Anchor at *Imbro*, about eight Miles from the Mouth of the *Dardanelles*: That Admiral *Flangini* having Advice that the *Turkish* Navy, consisting of 42 Men of War, were come without those Castles, he failed in pursuit of them; but a Storm arising and some of his Ships being dispersed, they could not get together before the 11th: That next day they discovered the Enemy to the Windward, eight of whose Sultanas bore down upon their Left Wing, commanded by Captain *Antonio Diedo*, who with his small Squadron of Ships received them with a great deal of Bravery, and after an obstinate Fight forced them to sheer off with the loss of a Fire-Ship, which was sunk. In the interim, *Flangini* having drawn up his other Ships in a Line, engaged the rest of the Enemies Fleet; the Captain *Bassa's* Ship, sustained by some other Men of War, came up to his side, but was vigorously repulsed: That the Fight lasted for eight Hours, when the *Turks* at the going down of the Moon being much weakened, retired; but they appeared again on the 13th, and after some discharges went off, the two following days proving very stormy. The *Venetians* on the 16th at Break of Day found themselves between *Santo-frato* and *Monte Santo*, about two Leagues from the Enemy, who having the Weather-gage, bore down with their greatest force upon the Admiral's Ship, which fought for five Hours together with three large Sultanas; and the rest of the Christian Fleet, being drawn up in a Line, fought the *Turkish* Fleet Ship to Ship, until the brave *Flangini* had the Misfortune to be mortally wounded by a Musket-Ball; yet he encouraged his Men, who continued the Fight with the same Courage with which they begun. At last seven of the *Turkish* Men of War having all their Masts and Rigging shot down, and their Admiral very much shattered, which they were forced to tow off with their Gallies, and to throw her Cannon and Rigging over-board, their whole Fleet sheered off, and left the *Venetians* Masters of the Sea: who having staid two days waiting their Return, at last put in for Provision to *Termis*, where the Admiral on the 22d died of his Wounds. The Loss of the *Turks*, who retired to *Limno*, was considerable, both in Men and Ships, tho uncertain; and the *Venetians* had 20 Officers and

1717

444 Men slain, and 12 Captains and 800 Men wounded. The *Venetians* valued themselves so much upon these Actions, because the *Turks* were so superior to them, and just come out of their Harbours, that *Te Deum* was sung at *Venice* for the Victory, and Rejoicings were made for three days together.

Another
Sea En-
gagement
between
them near
Cape Ma-
tapan.

The *Venetians* had indeed more reason to celebrate this Action for a Victory, than they had for another Battel fought on the 19th of *July*, between the Captain-General *Pisani*, and the *Ottoman Fleet*: The first Advices of it by the way of *Otranto* magnified the Success of the Christians to an extravagant degree; but the Account that came at last from the Captain-General himself, plainly allowed the Advantage to remain on the *Turkish* side: saying, that the Battel was fought in the Gulph, between Cape *Matapan* and the Island of *Cerigo*, and lasted from seven in the Morning till five in the Evening; that both sides fought with great Vigour; that the *Portuguese* and *Maltese* bore the heat of the Day; that the *Barbary* Ships attacked the Gallies, and did them great Damage, especially that wherein the Captain-General was, the Poop and Prow whereof were battered down, many Men killed, and it had been taken, had not Mr. *Bellefontain* come seasonably to its Relief: That the Fleet at the same time being brought into some Confusion, and the *Turks* having the Wind of the Christians, surrounded their Fleet, and endeavoured to drive them ashore on the Coast of the *Morea*; but a contrary Wind happily sprung up, which gave them an opportunity to retire. The Fight being over, and the Commanders foreseeing the Gallies could not return conjunctly to *Zant*, the place of Rendezvous, they thought best to separate. The Captain-General knew not whither the Men of War were gone, but believed, that wanting Water and Ammunition, they might pass to *Malta*: He himself being not able to make *Cape-Grosse* behind *Cerigo* to water, had put into Port *Coglio* in the *Morea*, but being like to be surprized there by the *Turks*, he hasted to *Cerigo*; and tarrying there no longer than just to take in Water, because he understood some Gallies and Galliot's lay behind the Island to intercept him, he made the best of his way to *Candia*,
and

and after having sustained Damages by a Storm, and other Difficulties, he arrived at *Zant* with the greatest part of the Gallies, but what was become of the rest he knew not.

A little to alleviate this disagreeable Relation, the Republick had Advice, about the same time, from Signior *Mocenigo*, Proveditor of *Dalmatia*; That being arrived with a good Body of Troops before *Imuski* or *Muski*, a Fortrefs situate in a plentiful Country on their Frontiers, he resolved to attack it; but the few Pieces of Cannon he had with him being too small to make a Breach, he caused the Town-Walls to be scaladed, and attacked Sword in hand, forced the Enemy to abandon it, and retire into the Castle: then ordering the Miners immediately to work, the Governor prevented the blowing of it up by Capitulation, which only allowed the Garison to take away as much Goods and Baggage as they could carry under their Arms.

Venetians
take Imus-
ki in Dal-
matia.

The *Turks* with a superior Body of Troops appeared on the Plain, as if they would attempt to relieve it; but marched off as soon as they heard it was surrendred. But the Enterprize formed and carried on some time afterwards by the Proveditor against *Antivari*, succeeded not, because he had not a sufficient number of Troops to invest the Town on all sides.

In the mean time General *Schulemburg* having landed with some Forces, invested *Prevesa*, and formed two Attacks against it. The *Turkish* Garison, far from tamely giving up the Place, made several Sallies upon the Besiegers, who on the 21st of *October* having sprung a Mine, whereby part of the Wall was ruined, and a sufficient Breach made, the Besieged offered to capitulate; but the General insisting they should surrender at Discretion, the Bassa with his whole Garison, consisting of 700 Foot and 60 Horse, bravely sallied, and endeavouring to force the Lines, it occasioned a very vigorous Action, in which between 2 and 300 of the *Turks* were slain upon the Spot, about 200 wounded, and the rest made their escape.

Venetians
take Pre-
vesa.

The General having reembarked his Troops, landed *Vonizza* in the Neighbourhood of *Vonizza*, and made the necessary

abandoned
to them.

1717. necessary dispositions to attack it. The Town was defended by 1800 *Turks*, and among them 400 *Spahees*, and is strong by Situation. The Troops were first obliged to possess themselves of a Hill, in order to make a near approach to the Town; and advancing thither in Battalia, the *Turks* retired from thence into the Place; and after they had held a Council of War, on the 2d of *November* abandoned it: and it was too late before the Christians were informed of their Retreat, for them to be able to overtake these Fugitives. However, they found 32 Pieces of Cannon, and six Mortars in *Vonizza*, in the Harbour eight Gallies and 16 Flat-bottomed Vessels that were made when the *Turks* attacked *Corfu*. Had this Place been resolutely defended, it must have cost much Blood.

Arta sub-
mits.

The next Enterprize they went upon was the Siege of *Arta*, which soon submitted, and its Inhabitants gave 2000 Sequins to avoid being pillaged. 'Thus, says my Author, the Campaign was gloriously finished by taking three important Places in *Epirus*, namely *Prevesa*, *Vonizza*, and *Arta*; in the Sieges of the two first, Captain-General *Pisani* by his good Conduct acquired to himself the Character of a Commander, as expert at Land as at Sea, as was testified by General *Schulemberg*, whose Valour and Merit had been well acknowledged by the Republic, now Masters of all *Epirus*, the finest Country in the World; and if the War continued, there was reason to hope, that in the next Campaign they might easily conquer a good part of *Thessaly*, and even of the *Berglerbata*, and thereby entirely cover the Islands of *Zant* and *Cephalonia*.'

The ill Success and Loss of the *Turks* the last Campaign in *Hungary*, was so far from discouraging them to venture another, that the Preparations of War made by the Porte, were as great as had been known in the Memory of Man; and tho the *Tartar Han Dealet Gheray* was dead, his Brother *Saudet Gheray*, who succeeded him, was zealous in his Preparations to assist the *Ottomans* with as large a Body of *Tartars*, as had at any time appeared in the Field. The principal Aim of the *Turks* was to hinder the Passage of the Imperial Army over the *Danube*, and forming the Siege of *Belgrade*, till their Grand Army came up; which

which yet they could not accomplish: for Prince *Eu-Imperia-*
gene with the Imperial Army encamped at *Banzova* ^{lists pass}
about the middle of *June*, and finding the Men of War ^{the Da-}
and Transports arrived, resolved to pass the River ^{nube near}
about a League and a half below that Place. The ^{Banzova.}
Turks appeared all the Night between the 14th and
15th on the Heights and rising Grounds on the other
side, and kindled many Fires along that River; but
the *Germans* by Break of Day began to move. Three
Men of War and several arm'd Barks set forward,
and one of the Men of War took post above the
three Islands at the Mouth of the *Temes*, to cover
such Transports as were to come out of that River
into the *Danube*; while the other two posted them-
selves over against a small Village, called *Vans*, to the
Right and Left of the Place, where the Bridge of
Boats was to be laid to defend it from any Attack
from *Belgrade* or any other Quarter. First marched
two stout Detachments of Grenadiers with six Field-
Pieces, and were followed by the Infantry, and after
them came all the Materials for the intended Bridge;
then the armed Saicks were posted a little above
the place where the Bridge was to be laid, to cover
it: Lastly, four Regiments of Dragoons were posted
between *Banzova* and the *Danube*, upon the Banks
of which some Pieces of Cannon were planted. When
the first Transport was about the middle of the River,
all the Drums in the Army began to beat, upon
which the *Turks* on the other side betook themselves
to flight. The first Transport being landed, the Barks
came back for more Troops, and so continued to do,
until it was judged there was a sufficient number
over to resist any Attack of the Enemy; which they
could the more easily do, because they had posted
themselves very conveniently in a low Ground, with
a Morass in their Front; and then some light Horse
and Hussars were sent over, who might be service-
able to them upon occasion. Their Bridge of Boats
being ready next day, while the Troops were passing,
the *Turks* appeared in great Numbers, both by Land
and Water, above *Vizniza*; but perceiving the Chris-
tians had brought up their Artillery, they retired:
upon which, the Imperialists on the 18th invested
Belgrade.

1717.
Belgrade
described.

Belgrade lies on a Hill in that part of *Hungary*, called *Rascia*, a little below the Conflux of the *Danube* and the *Save*, in a sort of *Peninsula* on the South side, and is reckoned by situation one of the strongest Cities in *Europe*. It stands about 10 Miles South-East from *Semlin*, and 60 South-West from *Temeswaer*. The *Germans* call it *Greek Weisseburg*; the *Hungarians*, *Nander Alba*, *Alba Graca*, and *Alba Bulgaria*; and it is supposed to have arose from the Ruins of the antient *Taurunum*. It's large, very well fortified, and excellently seated for Trade, because of the *Danube*, *Save*, *Drave*, *Theysse*, and other navigable Rivers, which convey Goods to and from the Neighbouring Countries: it's the chief Mart of those Parts. The Merchants of *Vienna*, *Ragusa*, &c. have Factories here; and the *Armenians* and *Jews* are so numerous, that the former have a Church, and the latter a Synagogue in it. The *Danube*, tho' very broad here, is so rapid, that it does not mix with the *Save*, whose Water being greenish, is easily distinguished from the other for a great way. The City is large, but not well built; and their Shops are but small, where the People sit upon Tables, and sell their Goods out of the Windows or Doors, the Customers seldom going in: but they have two large Beseftans or Exchanges crossways, with Walls within for their best Commodities; and two other Exchanges of Stone, that have two Rows of Pillars one over another. They have likewise a stately Caravanfera or Inn, built by the Prime Visier, and a College for young Students.

'Twas formerly the Bulwark of *Hungary*. *Amurath II.* Emperor of the *Turks*, lost an Army before it in 1439. and his Son *Mahomet II.* lost 250000 Men before it in 1456, by a Stratagem of the valiant *Hunniades*, who suffered a part of the *Turks* to enter the Town, and whilst they were busy at plunder, sallied out, took and turned their Cannon upon them, killed 40000, put the rest to flight, and took all their Baggage and Ammunition. *Solyman* the Magnificent in 1521 took it after a Siege of two Months, *Lewis* King of *Hungary* being then but 15 Years old, and the other Christian Princes at war with one another. The *Turks* neglected the Fortifications of it for many Years, because they had extended their Frontiers

tiers so far into *Hungary*; but repaired them after they had left *Buda* in 1686. The Emperor in 1688 took it by Storm; but it was recovered in 1690 by the *Turks*, and three Years after besieged in vain by the *Christians*.

It's difficult to tell exactly what Garison was in *Belgrade*, at the time this new Siege began; it consisted, according to the best Information the Besiegers could get, of 12000 Janizaries, 4000 *Arnauts*, 2000 *Tartars*, and 3000 Spahees. The Imperialists having perfected their Lines of Circumvallation and Contravallation, laid a Bridge over the *Danube*, consisting of 127 Barks, and posted a Detachment on the other side of that River, with a good number of Workmen to lay Bridges over the Morasses, for rendring the same passable, that they might conveniently forage that way; they likewise make a Redoubt at the point of an Island, on the other side of the River, where the *Donawitz* falls into it, and planted 10 Guns thereon, to keep off the *Turkish* Saicks, to secure their Bridge, and to maintain a free Communication with the Country of *Temeswaer*, which the *Turks* with all their Efforts could not prevent; they likewise made several Sallies out of the Town to hinder the Works of the *Christians*, but were generally not very successful in their Attempts.

The Month of *July* was pretty far advanced before the *Christians* received all their Artillery, which consisted of 92 Field Pieces, 110 Battering Cannon, 34 Hawitzers, and 72 Mortars; but even after that, they received many Interruptions to prevent their opening of the Trenches.

On the 13th in the Evening arose a most furious Hurricane, which broke their Bridge over the *Danube*, carried away several Barks, did a great deal of harm to their Bridge over the *Save*, and likewise damaged several Barks loaden with Ammunition and Provision. While they were repairing the Damage, the *Turks* in the Afternoon of the 14th of *July*, sallied with 1000 Horse and Foot, with a design to ruin a Redoubt the *Christians* had on the other side of the *Save*, and also the Bridge. The *Hessian* Captain in that Redoubt, with 64 Men, made a most noble Defence; however, the *Turks* had already gained the

1717.

the Parapet, when Count *d' Advier* with three Companies came opportunely to his Assistance; these with their Bayonets fixed on the Muzzles of their Pieces, pushed the Enemy with so much vigour, that they were forced to retire. On the 15th, the Besiegers erected a new Redoubt, between *Semlin* and the Island, which the *Turks* had fortified in the *Danube* towards the lower Town, and planted 8 Pieces of Cannon upon it, to keep off their Saicks. Now the Imperial Generals having thought it convenient to take post on the other side of the *Save*, at the Point where it falls into the *Danube*; the Workmen employed for making a Redoubt, and an Intrenchment there, under the covering of some Battalions and Grenadiers, carried on their Work a good while before they were perceived by the *Turks*, who then made a terrible Fire upon them from their Cannon and small Arms; but that not succeeding, they made a great Salley on the 17th in the Morning, with 4000 Janizaries, who under the favour of a continual Fire from their Ships, and from the Fortrefs, passed the *Save*, fell with much fury upon the Infantry, which being not yet sufficiently intrenched, were put into disorder: but the Grenadiers continued fighting with great Bravery, till 300 Horse of the Picquet Guards came to their Assistance, and forced the *Turks* to fly with the loss of about 600 Men, besides a great many drowned in the *Save*. The Imperialists on their part lost a pretty many Men in this Action, and among them General *Marfil* and other brave Officers.

The Imperialists lost no time after this, in drawing Lines and making Redoubts in such Places, where they judged them to be most necessary for their own Security, and the Annoyance of the Enemy; and they began on the 23d of *July* by Break of Day to fire on the Lower or Water-Town from Batteries of 26 Pieces of Cannon and 15 Mortars, whereby before Night the Wall of the Flank was quite demolished, one of the Ports ruined, and three of the *Turks* Batteries dismounted; and continuing next Day to fire with the same success, the Town was almost reduced to Ashes. The Besieged did not expect to be attacked that way, but rather on the side of the Mountain, where they had a great many Mines; however it was

was expected by the 27th at farthest, that the Trenches would have been opened on that side also; but the Approach of the Grand Army of the *Turks* ^{Turks ap-} put a stop to it. In effect, their Army on the first ^{proach the} of *August* came on and faced the Intrenchments of the Christians, and extended from their Left near the *Danube* to their Right: they posted their Troops on the Mountains in several Lines, which together with their Tents made a sort of an Amphitheater, and a very fine Show; and next day began their Intrenchments, from whence they fired continually with 150 Pieces of Cannon on the Imperial Camp, and did some Execution, while the Besiegers were indefatigable in bombarding the Town, by which they burnt a large Magazine of Gun-Powder, &c. and another of Provisions. The Besieged, not to be wanting to themselves, attempted to erect a new Battery without the Suburbs; but Count *Mercy* and the Prince of *Bevern* at the same time took post in the Palanka, and opened the Trenches there, without the least Loss. The Imperialists likewise took post in the Water-Town, which with the Castle were in a manner reduced to a heap of Rubbish. ^{Christian} Camp.

The Serasquier of *Belgrade* having now made several Signals to inform the Visier of the Extremities he was reduced to, especially when the Imperialists had drove them out of all the Works they had upon an Island in the lesser *Donawitz*; the Visier thought it high time to attempt their Relief, and made such approaches, that he did in a manner besiege the Besiegers: for he carried his Works from his Left Wing upon an Eminence, where the Regiment of *Regal* was posted, to the Right, towards the Regiment of Foot of *Herberstein*, and particularly so close to the Regiments of *Brown* and *Maximilian* of *Staremburg*, that it was plain they designed to attack Prince *Eugene's* Retrenchments with the utmost Vigour, and in order to it had taken post on the rising Ground towards the *Save*, opened Trenches, and began to cannonade and bombard the Christian Camp, with above 100 Pieces of Cannon and 20 Mortars. All *Europe* was now in pain for Prince *Eugene* and his Army; and the next News expected was, that the Visier had actually attacked him in his Camp: but his Highness judging it

1717.

it best for him to be beforehand with the Visier, on the 15th of *August* summoned all the General Officers to his Quarters, and delivered to them the following Disposition in Writing.

That Count *Palsi*, and under him *Ebergeni*, with several Lieutenants and Major-Generals, and so of the rest, with the Regiments of *Savoy*, *Vehlen*, *Jorger*, *Gronsfeld*, *Palsi*, and *Falkenstein*, should form the first Line of the Right Wing of Horse; that the second of the same Wing should be commanded by General *Mercy*, with *Bareith's* Dragoons, *Mercy*, *Croix*, *Hautois*, and *Zollern*: That the first Line of the Left Wing of Horse, should be commanded by *Montecuculi*, with the Regiments of *Wirtemberg's* Dragoons, *Altham*, *Raburin*, *Hannover*, *Darmstadt*, and *Caraffa*, Cuirassiers; the second Line by General *Martigni*, with the Regiments of *Patee*, *Martigni*, *Lobcowitz*, *Viard*, *Contrecourt*, and *Emanuel of Savoy*. The Command of the Foot which were to march out and attack the *Turkish* Intrenchments, was assigned to Prince *Alexander of Wirtemberg*, and the first Line of the Right Wing was to be commanded by Count *Maximilian of Staremburg*, with the following Regiments, of *Heyster* two Battalions, and as many Companies of Grenadiers; of *Palsi* one, and two Companies of Grenadiers; of *Herberstein* two Battalions, and two Companies of Grenadiers; of *Durlach*, and *Maximilian of Staremburg*, the same; of *Sickingen* one Battalion, and one Company of Grenadiers; and of *Weizel* one Battalion, and two Companies of Grenadiers. The Left Wing of the first Line of Foot was to be commanded by Count *Harach* with the following Regiments; of *Regal* two Battalions, and two Companies of Grenadiers; of *Virmond*, *Alexander of Wirtemberg*, and old *Wirtemberg* the same; of *Bavaria* three Battalions, and as many Companies of Grenadiers; and of *Geschwind*, and *Guido of Staremburg*, two Battalions, and two Companies of Grenadiers each. The second Line was to be commanded by the Prince of *Bevern*, with the following Regiments; of *Harach* and *Holstein* two Battalions, and two Companies of Grenadiers each; of *Lesselholz*, one Company of Grenadiers; of *Hesse* and *Anspach* one Battalion, and one Company of

of Grenadiers each; of *Trautson* of *Aremberg* three Battalions, and two Companies of Grenadiers; and of *Bavaria*, young *Daun* and *Bevern*, two Battalions, and two Companies of Grenadiers each; besides the dismounted Troopers and Dragoons. The Body of Reserve left in the Lines of Circumvallation under the Baron *de Sackendorf*, consisted of ten Battalions, and six Companies of Grenadiers; the Regiments that were to guard the Retrenchments and repulse any Sallies of the Besieged, were *Montecuculi*, *Sultzbach*, *Graven*, *Schonhorn*, *Galbes*, *Hautois*, and *Vasques*; and the Foot were five Battalions, and four Companies of Grenadiers, commanded by Count *Brown*; besides a sufficient number to guard the Intrenchments on the other side of the *Save*.

The Train of Artillery was to be all ready, and about ten at Night 30 Pieces and some Falconets were to be distributed to the two Wings; besides 6 Pieces to be placed on the Left Wing of the Horse, and four on the Right, to be used as Occasion required. On each Wing of Foot was to be kept ready a sufficient number of Waggon, with Ammunition, Granades, and Instruments for removing Earth; and on each also a General, with Superior and Subaltern Officers; and the requisite Gunners were to be at hand, if they should master the Enemies Guns, while Superior and Subaltern Officers, in proportion, tarry'd in the Retrenchments, who were to dispose of themselves there in the best manner to serve the Artillery left behind.

Pursuant to this Disposition, the Horse of the Right *Battel* of Wing marched out at One in the Morning of the 16th *Belgrade*. between the Regiments of *Harach* and *Anspach*, as did that of the Left below the *Bavarian* Foot without the Retrenchment; the Foot followed between Three and Four, the Right towards the Regiment of *Maximilian* of *Staremburg*, and the Left thro the Interval between the Regiments of *Regal* and *Browne*. Tho the Order was rightly given, to take Post without Noise with the Right Wing near the Plain, and the Left towards the Eminence where *Regal's* lay; yet before the Horse of the second Line of the Right were got clear out of the Retrenchment, they unexpectedly found themselves, about Four in the Morning, in the Trenches

1717.

ches the *Turks* had made that Night opposite to the Regiment of *Herberstein*, upon which the firing immediately began; but it not being yet broad Day-light, and a very thick Fog, it was impossible to hinder some small Disorders in the most advanced Regiments. Nevertheless, the Horse on the Right continued to move on in good Order, notwithstanding the terrible Fire of the Enemy, and the great number of Men and Horse killed and wounded there, and posted themselves, according to Command, in the Plain, where they warmly attacked the Enemy; and tho they were several times repulsed by their great Numbers, favour'd with a Fog, and driven back to their Retrenchment in the Plain, yet they recovered their Ground and Spirits so well, that at last, about Six, when the Fog began to fall, the *Turks* were obliged to quit their first Intrenchment, and being pursued by the *German* Horse with extraordinary Bravery, a great many of the Janizaries were cut in pieces; while the Imperial Foot followed in good Order, and advanced towards the Enemy with so much Intrepidity, that the Right Wing, by Eight, had got possession of most of them, and turn'd the *Turkish* Cannon upon them. The Fire on the Left did not begin quite so soon, but it afterwards became so much the more violent, because all the run-away *Turks* repair'd to the Eminence on which stood their great Battery, by which the Horse and Dragoons were terribly galled; but the Christians exerted their Valour to that degree, that by Nine they got possession both of the Eminence and Batteries, so that the *Turks* soon after were entirely put to the Rout. However, about Ten, some thousands of *Turks* and *Tartars* advanced with great Fury against three Regiments of Horse posted near the Plain, one of which they put into Disorder, but the other two push'd them vigorously. And after the *German* Grenadiers, posted in the said Plain, as well as their Artillery in the Retrenchment, had made a great Fire upon them, and two Regiments of Dragoons more came from the Right Wing with some Horse from the Retrenchment to their Relief, these Troops betook themselves also to Flight, as the Janizaries and greatest part of the *Turkish* Army had done before, with so much Precipitation, that they abandon'd their Camp, Tents,

Turks
quite
routed.

Tents, Cannon and Ammunition; of which the Imperialists took possession with their Infantry, without the loss of a Man upon that occasion: and 'tis worthy of Admiration, that not one Soldier entred it for Plunder, without the Permission of the General, nor till the whole Army was rally'd and put into Order. It's very certain, that since the Siege of *Vienna* in 1683. there never was seen so great a number of *Turks* in the Field, especially of Janizaries; and indeed they defended themselves very well for some time, and there were few Officers in the Imperial Army that ever saw or experienc'd a hotter or better-order'd Fire of the *Turks*; and 'twas very demonstrable from the Number of Slain and Wounded of the Christians, particularly among the Cavalry, that they were not bad Marks-men: but the Courage and good Harmony between the *German* Horse and Foot, who supported one another admirably well on this memorable Day, at last forced the Enemy to give way. There were several thousands of the Janizaries cut in pieces, and in some parts of the Retrenchment they were found heaped up on one another. *Their Loss.* The Hussars and *Rascians* in the Pursuit cut off great numbers of them; and so great was the Disorder and Confusion of the *Ottoman* Troops, that they slew one another in the narrow Passes to get foremost. By the Report of the Christians which they found in Irons in the *Turkish* Camp, and by the Prisoners, the *Germans* found the Infidels certainly design'd to attack their Camp; and indeed they left behind them a great number of Scaling-Ladders, Gabions, Grapling-Irons, and other Instruments proper for attacking and scaling their Retrenchment. Some of the *Turks* fled as far as *Widin*. In a word, the Victory was as compleat and signal as had been won in this Age. The Christians took 131 Brass Cannon, the largest of *The Booty.* which carry'd sixteen Pound Ball; 37 Mortars, some of which threw two hundred Weight; 20000 Cannon-Balls, 3000 Bombs, as many Granades, 600 Barrels of Powder, 300 Barrels of Lead, 52 Colours, 9 Horse-Tails, 4 Trumpets, 1 large Drum of the Janizaries, 4 somewhat smaller, 1 large Copper Kettle-Drum, 1 smaller, two Pair of small Kettle-Drums: In the Island or Star-Fort, 10 Brass and 6 Iron Cannon; besides what they afterwards found upon the Surrender of

1717. of the Town in the Frigates, Gallies and Saiques, being 37 Brass Cannon, and 105 Iron ones.

It's impossible so great and glorious a Victory could be unbloody on the part of the Christians, of whom Lieutenant-General *Hauben* was slain, General *Palfi*, Prince *Frederick* of *Wirtemberg*, and the Generals *Wallis* and *Dalberg* were wounded, and the last died since of his Hurts; with several Colonels and other Officers, among whom were the Prince *de Taxis*, and Marquiss *de Bona*. Of the Cavalry, there were slain 1044 Men, wounded 1582, in all 2626 Troopers: Of the Foot, killed 802, wounded 1700, in all 2502. Total, killed 1846, wounded 3282, in all 5128. Horses killed 2741, wounded 1358, in all 4099.

Belgrade
capitulates.

The Garison of *Belgrade*, during all this Action, made not the least offer to sally; and they were in such a Consternation after the Defeat, that they abandon'd the Fort in the Island of the *Danube* above-mention'd; and on the 17th at Four in the Afternoon, sent out two Officers to capitulate: and these were the Terms upon which they agreed to give up *Belgrade*, by much the strongest Fortrefs they had between that Place and the City of *Constantinople*, the Capital of their Empire.

Articles of
Capitulation.

1. During the Capitulation, and till that is finished, all Hostilities shall forthwith cease; and if, contrary to Expectation, any Disorder should happen, Satisfaction shall be given on both sides.

1. *This is easily understood, neither is it customary to act contrary to Agreement.*

2. The Garison engages faithfully to deliver up the Fortrefs in the Condition it now is, with all the Artillery, namely, Cannon, Mortars, Lead, Powder and Ball; likewise all other Ammunition, Provisions, and warlike Utensils.

2. *It's notorious, that whatever belonged to the Vanquish'd must be delivered up to the Victor, and all things faithfully discovered and surrendred, together with the Mines and Ammunition.*

3. In exchange, the whole Garison shall be permitted to retire freely and securely, with their Wives and Children, Arms and Baggage, Drums beating and Colours flying: which is also to be understood of such

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Inhabitants as desire to go out at the same time, of what Condition, Religion, or Nation soever they be; together with the antient Slaves, who had actually embrac'd the *Mahometan* Faith before the Siege.

3. Without all dispute, provided all the Slaves made since the Commencement of the present War be delivered up without Exception; together with all such Prisoners in the Fortress 'as were taken during the Siege, and before, and the Deserters.

4. And forasmuch as a great part of the Garison must take their way by Water, and his most Serene Highness Prince *Eugene of Savoy* will perhaps make some difficulty of granting them Frigates, Saigues and other Vessels, which they might otherwise use, his Highness is earnestly intreated to grant at least such Vessels as cannot be of service to him in the War, and are only fit to transport them on this occasion, and even to add to them some *German* Vessels, to supply what are wanting: But in case his Highness will not grant the said Vessels, on account of the Cannon that are on board them, they offer to take them out, with what other things there are, to the end their Departure may not be delayed; and for the same reason, they pray to be assisted with a few Sea-men.

4. That part of the Garison which goes by Water, shall furnish themselves with the Transports that are there, and with no others that any way belong to the Navy; or they shall be furnish'd by the Imperial Army, giving Security as far as their present Ciroumstances will permit: and if all cannot be carry'd at once, the Garison shall have liberty to assemble them in some part of the *Varos*, or in an Island, leaving Men there to take care of them; and Guards shall be given on our part for their Security. As every thing which belongs to Armament of Ships is undoubtedly to remain and be deliver'd to the Imperialists, no Sea-men can be furnish'd at present; and the Garison have their own Saigues Crews, and other Men, whom they may make use of. As for the withdrawing of the Ships, the Garison may carry them as far as *Vipalanka*, and deliver them to us there upon our Territory; but if in the mean while we make our selves Masters of *Orsova*, they may deliver them there.

5. The Garison which retires by Water, demands to be guarded in Safety thro *Orsova* to *Feristau*, on this side

1717. side the narrow Passage before the *Iron Gate*; for which reason two Hostages shall be left on their part till the said Garison has received the usual Attestation concerning the safe Conduct.

5. *This without dispute.*

6. As the other part of the Garison is to march by Land, they demand also to be convoy'd by a sufficient Guard to *Nissa*, and to have free liberty to buy Provisions upon the Road, either by Land or Water; and further, to buy and sell mutually, as at *Temeswaer*: and as they are likewise to carry their Goods by Land, they have an indispensable Necessity of a Thousand Waggon, for which, and for the Guard, Hostages shall be left.

6. *Tho the Water-Carriage is more commodious, it's agreed nevertheless, that part of the Garison shall go by Land, and shall have liberty to buy Provisions by the ways, and elsewhere, and to sell their Effects. It's utterly impossible to furnish a Thousand Waggon, so we refer to Article 4. but however, three Hundred Waggon shall be allowed the Garison.*

7. All the Prisoners made before and during the Siege, shall be restored; and in Exchange, it is desired, that the same Consideration may be had with respect to the Prisoners of the Garison.

7. *This is answered by Article 3. Nor is it known, that there are here in the Army any Prisoners belonging to the Garison, for whom, however, Consideration shall be had as much as may be.*

8. His most Serene Highness shall grant to the Garison by Land eight Marches to *Nissa*, while that by Water shall make all possible Haste to *Feristau*; earnestly desiring, that strict Orders shall be given, that on their Way, both by Land and Water, no Damage or Wrong be done them by any Nation, of what Name, or under what old Pretence soever.

8. *The Garison and all that belongs to them, as is above-said, shall be convoy'd by the Morava, or further, if need be, and even to Nissa. All reasonable Security shall be given on the part of the Imperial Army, both to that upon the Water, and to that by Land, and they are permitted as well as the Convoy, to take Arms against the bold Parties which may infect the Country; and for this end the necessary*

necessary Orders shall be sent, by Express, to the Commanding Officers, and even to the Convoy.

9. The Garison shall actually march out in eight Days, or sooner, if possible; and after the mutual Signing and Exchange of the present Articles, a Gate towards the Mosque shall be immediately delivered to the Germans, and all the Mines and Ammunition shall be faithfully discovered and shewn.

9. The Garison shall march out without fail the 22d Instant, so that the Capitulation shall yet be accepted and signed, or rejected, this Day, since no Time is to be lost in Negotiations. It's further demanded, that after the Capitulation is signed and exchanged, a Gate towards the Mosque shall be evacuated, with the Outworks on the Right and Left. For the rest, it's agreed, that the Families which may be found in the Ditches, may remain there in Safety till the general Retreat, and then it shall be mutually concerted how to avoid all Disorder: And to secure the Convoy and Vessels by Land and Water, Hostages shall be test, and sent home after Execution.

Done at the Imperial Camp before Belgrade, August 18. 1717.

L. S.

Eugene of Savoy.

By Order of his most Serene Highness
the Prince, *De Brokhausen.*

The Turks, during the Siege of Belgrade, having taken Meadia, and afterwards besieged Vipalanka, make O. upon the News of the Defeat of their Army, abandon- vertures ed them, with some other small Places, and seem'd of Peace. now to turn their thoughts wholly to a Peace. The Governor of Belgrade had made some Overtures upon his quitting that Fortrefs; and an Aga after that attended Prince Eugene at his Camp at Semlin: The Sultan held a Divan at Philippopoli, and sent for Mr. Wortley Montague the British Ambassador to come thither; so he did for the new Prime Visier Numan Kuperli from Nissa: and the Imperial Court having gain'd by the War as much as they could reasonably think they could keep, and was worth conquering, and being now at an open Rupture with the Spaniards, who surprizing- ly,

1717.

ly invaded the Island of *Sardinia*, and took it, had a very good Disposition to it; and accordingly Prince *Eugene* wrote a Letter to the Visier about the Terms upon which the Christians were willing to accommodate all Differences. But the *Turks* made a shew as if they disliked the Terms, and therefore the Prime Visier wrote the following Letter to his Highness concerning them.

Prime Vi-
sier's Let-
ter to
Prince
Eugene,
about a
Peace.

‘ AFTER most sincere Salutations, we notify to
‘ you, That we received the Letter which you
‘ wrote to us, containing, among other things, that
‘ for establishing a Peace between the two Empires,
‘ you believe it to be necessary first to lay solid Foun-
‘ dations, upon which a Peace may be afterwards
‘ built, agreeable to the Tenor of the Letter of *Musta-*
‘ *pha Bascha*, late Governor of *Belgrade*, who men-
‘ tion’d, that it was necessary to agree upon Limits
‘ before-hand: But if, as he march’d out of the Place,
‘ he talk’d in general Terms to some of your Comman-
‘ ders, upon some Heads relating to Peace, we gave him
‘ no Commission or full Power for it. And also, if in
‘ the Letter which he sent you by some of his People,
‘ whom he sent to *Belgrade* upon particular Affairs, he
‘ declared or promised you any thing concerning our In-
‘ clination to Peace, we believe you ought not to lay any
‘ Stress upon such vain Promises, or even to hearken to
‘ them. And as you disavow’d in the Letter which you
‘ wrote us, while we were still at *Nissa*, the Answers
‘ of some of your Generals to the said *Mustapha Bascha*,
‘ upon the Subject of restoring Peace, as having been
‘ made without your Consent; so also it ought not
‘ to be doubted, that if the said *Mustapha* in his Letter
‘ advanced any thing concerning Preliminaries of
‘ Peace, he did it without any Authority from us.

‘ We doubt not, that being so understanding as you
‘ are, but you will agree, that a Peace made by the
‘ Concurrence of both Parties, will procure many
‘ Advantages, among the rest, the Repose and Tran-
‘ quillity of the Subjects of both Empires; and that in
‘ banishing all Hostilities, Concord will be the true
‘ fruit of it. In your Letter, you observe, That the
‘ Congress for treating of Peace ought not to be held
‘ at *Passarowitz*; but in some other Place, which shall
‘ be agreed on: To which purpose the Sublime Porte
‘ has

‘ has already named for its Plenipotentiaries *Ibrahim Effendi*, Secretary and faithful Counsellor, and Treasurer of the Second Order, and *Mahomet Effendi*, Treasurer of the Third Order; and for Mediator, the Ambassador of *Great-Britain*. When all these Ministers are arriv’d at *Baravoick*, we shall set out our glorious Army for *Adrianople*, upon Affairs of the Empire that call us thither, as also to labour there in Preparations for the War, and bow ourselves humbly before our most Powerful, August, and Invincible Emperor and Lord, to whom may the Empire, by the Divine Protection, remain for ever. We have not fail’d to communicate to our most August Emperor what you have mention’d concerning the true Inclination which your most Serene Emperor and Lord shews to Peace, for putting an end to so many Misfortunes, and for restoring the publick Tranquillity. His Highness, according to his Imperial Clemency, touched with Compassion towards the Subjects of both Empires, has granted his Imperial Powers for re-establishing a new Peace, to which effect he has written to all the said Plenipotentiaries and Mediators, to go directly to *Nissa*, and to remain there.

‘ And as in the last Treaty of Peace concluded at *Carlowitz*, the Ambassador of *Holland* was equally received as Mediator, with him of *Great-Britain*, it’s now found useful and necessary that the Ambassador of *Holland* employ all his good Offices, in quality of Mediator. When all these Ministers are come together, they will invite the Plenipotentiaries whom his Imperial Majesty shall name to come thither also.

‘ And some Place in *Wallachia*, between *Bucharest* and *Hermanstadt*, or about *Fetislaw*, or towards *Moravia*, being more convenient for us than any other, you may chuse one of the three, which appears most commodious for you; to the end that the Plenipotentiaries may take in hand this great Work, and treat according to the Instructions and Powers that are given them.

‘ This is what I have to write to you in this Letter, which will be deliver’d to you by your Man; not doubting but when you have received it, and are fully inform’d of the Posture of Affairs, you will

1717.

' labour with Ardour and Sincerity to restore the
 ' publick Tranquillity, and will take just Measures for
 ' procuring a Peace founded upon reasonable Conditions.
 ' On my part, till such time as our Armies come
 ' out of their Winter Quarters, I shall employ all my
 ' Care that no more Prisoners be made, and by my
 ' Words and Actions I shall endeavour to remove all
 ' Obstacles that may arise to interrupt the Success of our
 ' future Amity. You ought also, in imitation of your
 ' Predecessors, to employ your self with the same Dil-
 ' ligence towards the accomplishing so great a Work,
 ' and in order to acquire thereby immortal Glory.
 ' We must then, after so many Preliminaries, em-
 ' ploy all our Strength towards bringing to perfection
 ' this great Work, and to the restoring the antient
 ' Friendship; and so to order things, that War may
 ' throw out no new Flames, which may in the end
 ' occasion the entire Ruin of the Subjects; and that
 ' finally the reciprocal Inclination of both Parties, for
 ' the Re-establishment of Peace and Tranquillity, may
 ' be the solid Foundation of the Treaty. Let the
 ' Plenipotentiaries of both Parties then assemble,
 ' and treat of what concerns their mutual Advantage;
 ' to the end it may be known, that Repose is esta-
 ' blished in both Empires.
 ' When you have fully consider'd what is above-
 ' said, we assure our selves that you will employ your
 ' Care in causing one of the Places we have mention'd,
 ' to be chosen, and in sending thither without delay
 ' the Emperor's Plenipotentiaries, to labour in the
 ' Accomplishment of this great Work. We desire
 ' they may be furnish'd with the necessary full Powers,
 ' and we hope his Imperial Majesty will thereupon
 ' give his convenient Orders, &c.

Tho this Letter was too general to produce any
 peaceable Effects, yet we may perceive that the first
 Overtures towards an Accommodation, were made by
Mustapha Basha Governor of *Belgrade*, as before hint-
 ed, upon the Surrender of that Place to the Imperi-
 alists; and that upon the foot of *Uti Possidetis*, and
 that *Belgrade* should be left in the hands of the Empe-
 ror, with a Territory of great extent; that Prince
Eugene supposing the Porte would keep to this, as to
 an

an establish'd and customary Preliminary, wrote the foremention'd Letter to the Visier, without explaining himself upon any other Condition, but only this one; and that Instructions and Authority should be given to the *Sieur Dalman* at *Belgrade* to settle it with the *Turkish* Deputies, as a Foundation and unalterable Basis before the opening of a solemn Congress. Whether *Mustapha Bascha* had Orders to make any such Overtures, we cannot tell; be it as it will, the *Porte* now denies it; and the Ministers told Count *Collier* *Dutch* Ambassador at *Adrianople*, that he had no such Power, that he did very ill to offer such Conditions of his own head, and that they had let Prince *Eugene* know their Disposition to enter upon a Treaty of Peace, provided the Fortress of *Belgrade* might be restored to their Empire, of which they said some Hopes had been given them. The Ambassador told them, their High Mightinesses sought nothing more than to see that ruinous War chang'd into a good Peace or Truce; and they had given him Authority and full Powers, in the quality of Ambassador Mediator, to use all his Endeavours to make it succeed upon such Foundations as both the Parties could best agree upon; that not being able to judge upon sufficient Grounds of what was propos'd to him, for want of Letters from his Masters Envoy at *Vienna*, nor before the return of his Secretary *Hefferman*; he could however assure the *Porte* that it was true, the former Treaties of Peace, all of them, proceeded upon the *Uti Possidetis*, and upon some Exchanges or necessary Demolitions: to which, if the *Porte* could not resolve to condescend, it would, in his opinion, be very difficult to come to an Agreement. Upon this the Ministers reply'd, that the *Porte* not being able to think of any Place that might serve as an Exchange for *Belgrade*, would sooner employ their whole Force in prosecuting the War, than leave the said Fortress in the Emperor's Hands. But this was only a *Turkish* Bravado, and Passarowitz a Copy of their Countenances: for not long after, they agreed the Congress should be held at *Passarowitz*, the Place proposed by the Court of *Vienna*; and that the Treaty should be carry'd on upon the foot of *Uti Possidetis*. Accordingly the Emperor named Count *Virmont* and the *Sieur Dalman* to be his Plenipotentiaries;

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1718. tentiaries; and the Republick of *Venice* appointed Signior *Carlo Ruzzini* to manage their Interests in the Negotiations, he being the same Lord who was their Plenipotentiary at the Treaty of *Carlowitz*. The Treaty was to be carry'd on under the Mediation of the King of *Great-Britain*, and of the States-General of the United Provinces.

Turkish
Full
Powers
defective.

When the Plenipotentiaries had fixed their Quarters as commodiously as the Place would admit, and that every body was in expectation the Congress would be forthwith opened; the *Turkish* Full Powers were found to be defective, for these Reasons, because the Emperor was therein stiled *German Caesar*, whereas the Grand Signior in his Letters to his Imperial Majesty, had several times given him the Title of *Roman Emperor*: Secondly, That they were not signed by the Grand Signior's own Hand. The *Turks* affirmed their Full Powers were entirely conformable to those that were accepted at former Treaties; and whereas it was further objected to them, that they did not appear authorized by any Instrument in form to treat with the *Venetian* Ambassador, they answered, they held themselves fully impowered to do it by an Article of their Instructions: but that being perused, it was not judg'd perfectly sufficient.

Congress
at Passaro-
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pened.

These Defects, and the deposing of the Visier *Mustapha* about this time, with the advancing of *Ibrahim* Bassa, Caimacan of *Constantinople*, into his Place, was by some taken for an Artifice in the *Turks*, that they were not sincerely disposed to a Peace: but the Plenipotentiaries sending to the Porte for new Powers, and the same being dispatched with all Expedition; the Congress was opened on the 5th of *June* with great Ceremony. The *Turks* insisted on a Cessation of Arms; which tho not agreed to, yet both Parties industriously abstained from Hostilities. Then they proceeded to the Examination of the Preliminary Article, that each Party shall keep what they were then possessed of, which was confirmed: and yet is it not strange to us, as it seems it was to the *Turkish* Plenipotentiaries and Mediators, that after this, the Imperialists should, besides the Places the Emperor was already in Possession of, demand, 1. All *Wallachia*. 2. *Bihacz* and *Zwornitz*, with part of *Bosnia*.

3. *Croia*

3. *Croia in Albania*, not far from the *Adriatick*.
 4. That the Grand Signior should renounce his Engagements with the Duke of *Anjou*, Prince *Ragotski* and his Adherents, and deliver up the latter into the Emperor's Hands. 5. That he should give the *Venetians* an Equivalent for the *Morea*. 6. That he should make a Treaty of Commerce with his Imperial Majesty and his Subjects.

But most of these things being but slightly insisted upon, and all Parties being heartily disposed to make Peace; after several Conferences had been held, which were much forwarded by the Mediators, they all repaired on the 21st of *July* in great State to the Tent of the Congress: and the Treaty of Peace or Truce for 24 Years, between the Emperor and the Republick of *Venice* on the one side, and the *Ottoman Porte* on the other, was signed; upon which two Imperial Regiments of *Cuirassiers*, with their *Cuirasses*, and three Battalions being drawn up near the Tent of the Imperialists, made a triple Salvo, and the *Janizaries* and *Spahies* did the like on the side of the *Turks*.

Extract of the Treaty between the Emperor and the Turks.

1. **B**Y the first Article the Limits towards *Moldavia*, *Wallachia*, and *Transylvania* are settled, and the Emperor is confirmed in the Possession of *Temeswaer*, and all the Places and Countries situate on this side of the River *Alauta*, according to the Preliminary Article *Uti possidetis*, which is the Foundation of the present Peace; so that whatever lies to the East of that River is to remain to the *Ottoman Porte*, and the West to the Emperor, and the said River separates the two Empires from *Transylvania* to the Place where it falls into the *Danube*.

2. On the other side, the Limits of the said Empires shall be from the Place where the little River *Timock* falls into the *Danube* up for ten Leagues along the same; *Isperlecbania* and its Dependencies remaining to the *Turks*, and *Ressova* to the Emperor: and the said Limits are continued from thence, thro the Mountains

1718. tains towards *Parakin* which remains to the Emperor, and *Rafna* to the *Porte*, over the little *Morava*, between *Schahak* and *Bilana* to *Bedka*, and from thence to the Territory of *Zokol* towards *Belina*, as far as the *Drin*; insomuch, that *Belgrade*, *Parakin*, *Istolaz*, *Schahak*, *Bedka*, and *Belina*, with their antient Territories, are yielded to the Emperor, and *Zokol* and *Rafna*, with their antient Territories, remain to the *Ottomans*, and the Subjects of the two Empires are freely and equally to enjoy the Navigation of the *Timok*.

3. From the *Drin* to the *Unna*, all walled and open Places on the Banks of the *Save*, in Possession of the Imperial Troops, shall remain to the Emperor, according to the Preliminaries of Peace; insomuch, that the *Save* with both its Banks shall remain to the Emperor.

4. From the place where the *Unna* and the *Save* join together to the Territory of the antient *Novi*, situate on the said River, and in Possession of the *Ottomans*, *Jassenoviz* and *Dobiza*, with some Forts and Islands, in which there are Imperial Garisons, shall remain to the Emperor according to the Preliminaries.

5. The Territories of *New Novi*, on the West side the *Unna*, which after the Treaty of *Carlowitz* were yielded to the *Porte*, shall be restored to the Emperor with all their Dependencies.

6. The Limits in *Croatia* shall remain as they were settled by the Treaty of *Carlowitz*.

7, 8, 9. Commissaries shall be appointed on both sides to settle within two Months, the Limits according to this Agreement, and all other things that might occasion any Dispute.

10. All Excursions, Hostilities, and Vexations are forbidden on either side, and Transgressors shall be severely punished.

11. The Christian Roman Catholick Religion shall enjoy in the Dominions of the *Porte* the same Liberty that has been heretofore granted by the *Ottoman* Emperors, in conformity to the Capitulations and Conventions made on that Subject. His Imperial Majesty's Ambassador at the *Porte* shall be allow'd to discharge the Commissions he shall be intrusted with, in relation to the Christian Religion, the Pilgrimages

mages of the Holy City of *Jerusalem*, and other Places.

12. All Prisoners on both sides shall be set at liberty within 61 days after the date of the present Treaty. The Veyvode *Nicolas Scarlatti*, his Children and Servants, shall be exchang'd against the Barons *Stein* and *Petrash*, with their Retinue, within 31 Days; and it is allow'd, that all Slaves on both sides may be redeemed, paying to their Masters the Price they gave for them.

13. Merchants on both sides shall follow their Commerce according to the preceding Capitulations, and the Subjects of his Imperial Majesty shall have the same Privilege as other Christian Nations; and in order thereto, the necessary Directions shall be sent to the Regencies of *Algiers*, *Tunis*, and *Tripoli*.

14. No Rebels, Robbers, and Freebooters shall be suffered on either side, but they shall be punished as they deserve.

15. To secure the Tranquillity of the Frontiers, *Ragotski*, *Berezeni*, *Anthony Esterhafi*, *Forgats*, *Adam Vay*, and other *Hungarians*, who in the late War retired into *Turkey*, shall be removed from the Frontiers; but their Wives and Children shall be allowed to repair to them in such Places as shall be assigned to them for their Residence.

16. Upon the Demand of the Imperial Plenipotentiaries, that the King and the Republick of *Poland* be included in this Treaty, it was answered by the *Turks*, That there are some Disputes between that King and the Republick about a perpetual Peace between them and the Porte; but that if the *Poles* have any thing to propose about *Choczim*, or other Articles, they may notify the same by Envoys or Letters to the Porte, where all things shall be agreed to, according to Justice and Equity.

17, 18. Ambassadors shall be sent on both sides, in order to cultivate a good Correspondence, &c.

19. The present Treaty shall be ratify'd by the two Emperors, and the Ratifications exchanged in 30 days at furthest.

20. This Truce shall continue 24 Years. And for the better Security of this Peace, the Han of *Crim Tarty*

any shall be forbidden to do any thing contrary to the present Treaty under the most severe Penalties.

Having done with the Articles of Peace between the Emperor and the *Turks*, we come now to those between the Republick of *Venice* and the *Ottomans*.

1. **T**HE Fortrefs of *Morschi* in *Arzigovina*, and the Fortresses of *Iscovati*, *Sterniza*, *Visnista*, and other Places in *Dalmatia* and *Albania*, which have been reduced by the *Venetians*, shall remain in the Possession of the Republick.

2. The Territories and District of *Ragutzi* and *Popovo*, with the Villages thereof, are to remain subject to the Porte.

3. The Islands of *Serigo* and *Tino* to be restored to the Republick.

4. The Fortresses of *Batino*, *Prevesa*, and *Vonizza*, to remain to the *Venetians*.

5. Commissaries to be named to regulate the Frontiers of *Dalmatia*, *Arzigovina*, *Albania*, and the White-Sea.

6. Those who shall disturb the Frontiers with Robberies and Hostilities, to be punished with Severity.

7. A general Amnesty granted to the Subjects of both Parties.

8. If any Difficulties arose concerning the Frontiers, Commissaries should be appointed to decide all Disputes in an amicable manner.

9. Slaves on both sides to be set at liberty.

10. Liberty continued to go on Pilgrimage to the Holy Places, and to perform the usual Ceremonies, where there were Churches or Cloysters, according to the Concessions of former Sultans.

11. Any body that has defrauded People in buying or selling that retires to another's Country, Justice shall be done to the Creditors.

12. It shall be free for both Parties to repair and enlarge their Fortresses, but not erect new ones on the Frontiers.

13. Merchants travelling into *Turkey* shall not be molested for others Debts, nor must the Seamen be removed from their Ships.

14. The Republick is allowed to send an Ambassador to the Porte, and appoint another after the expiration of three Years.

15. The Subjects of both Parties may traffick without Molestation, both by Sea and Land, as also the Subjects of Christian Princes, who negotiate in *Venetian* Ships; for this Reason those of *Algiers*, *Tripoli*, *Tunis*, *Dalcigno*, and other Places, must be forbid to commit any further Hostilities.

16. If a Murder or any other Crime be committed on the Frontiers, the Government are to decide all capital Matters by the usual ways of Justice.

17. The *Venetian* Merchants who have Money owing them, must be assisted by the Mubasier and Chiaux, upon paying the Duty of two Aspers per Cent.

18. If a Law-Suit arise between a *Venetian* and another, the Cause is to be heard by the Bailo; but if a Demand be upon the *Venetian* Ambassador, the Cause is to be examined in the Divan.

19. The Mussulmen of *Barbary* and other Countries, may safely go to the *Venetian* Territories, upon their paying the usual Duties on their Effects.

20. When a Slave retires from *Venice* to *Turkey*, and embraces the *Ottoman* Faith, 1000 Aspers must be paid to the Patron or Owner; but if he remains in the Christian Faith, he must be restored.

21. The *Venetian* Ships may safely sail to *Alexandria* and other Harbours of *Turkey*, *Egypt* and *Barbary*.

22. The antient Capitulations are to be observed with respect to Affairs of Religion.

23. None of the *Ottoman* Officers are to do any Damage to the Lands, Fortresses, and Subjects of the Republick.

24. If a Ship strands, the Men are to be saved, and the Goods restored to the Owners.

25. The *Venetian* Merchants are to pay but three Aspers per Cent. for their Effects in *Turkey*.

F I N I S.

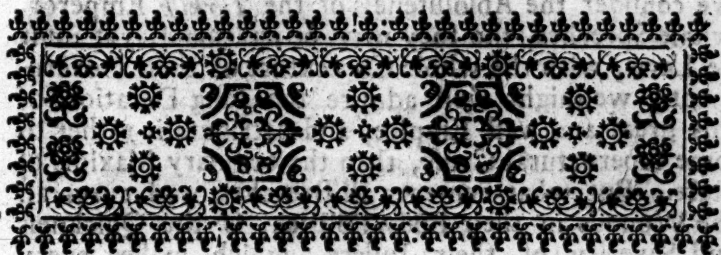
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THE MAXIMS OF THE TURKS

BOOK I.

CHAP. I.

Of the Constitution of the Turkish Government.



AS there are a great many different Constitutions of Government in the World, so there are certain Rules in every one of them, which are their Foundations and Pillars, and so essential thereunto, that they admit of no change till the whole Model of Polity suffer a Convulsion, and be shaken into another Form;

which is either effected by the new Laws of a Conqueror, or intestine and civil Revolutions. Indeed if we consider the Absoluteness of the *Turkish* Emperor, whose Speeches, tho they may be irrational, yet must be Laws, with the whole Contexture of their Government; we might well admire the long Duration of this great and vast Empire, and attribute it rather to some supernatural Cause, than the ordinary Maxims of State. But what cements all Breaches, and cures all the Wounds in their Body-Politick, is the Quickness and Severity of their Justice, which makes every Crime almost equal, and punishes it with Death; I mean, those that relate to the Government and publick Interest. Here Severity, Violence and Cruelty are natural, and it would be a great error now to begin to loose the Reins, and ease the oppressed People. The *Turks* had the Original of their Civil Government founded in War; for when they first came out of *Scythia*, took Arms in their Hands, and submitted to one General, it's to be supposed they had no Laws but what were Arbitrary and Martial: and the whole Condition of this People being, at least for a long time, but a continued State of War, 'tis not strange if their Laws are severe, that their Emperor should be absolute, and most of their Customs run in a certain Channel answerable to the height and unlimited Power of the Governor, to the oppression and subjection of the People: Tyranny being not only requisite for this People, lest they should grow mutinous and unruly; but likewise the Largeness of the Empire requires speedy Preventions, without legal Process or formal Indictment. All which depends upon the Absoluteness of the Prince; which, because 'tis the prime Maxim and Foundation of their State, shall be the Subject of the following Chapter.



C H A P. II.

The Absoluteness of the Turkish Emperor, the Support of their Government.

THE Lands, upon the progressive Conquests of these People, being originally invested in the Grand Signior, Divisions were made of them amongst the Soldiery, called *Timars*, as a Reward of their Service; but in consideration whereof, every one, in proportion to his Revenue and Possession, was obliged to maintain Horse and Men to be always ready when the Sultan shall require, to serve him in his Wars; whereby the whole Country being in the hands of the Soldiery, all places are better strengthened, and the conquered People easier kept under. These Lands they enjoy by Inheritance, but yet as usufructuary during the Emperor's Pleasure, in whom the Property is always reserved; who after, as his humour leads him, often dispossesses the antient Possessors, and gives the Inheritance away to another.

Now the absolute and unlimited Power of this Prince is not only evident by the Titles they give him, as *God on Earth, Shadow of God, Brother of the Sun and Moon, the Giver of all earthly Crowns, &c.* but 'tis also a common Saying among their Cadees and Lawyers, That the Grand Signior is above the Law, his Mouth being the Law it self, and the Power of infallible Interpretation in him; tho the Mufti many times, out of formality, is consulted with. Nay, some maintain, That the very Oaths of the Sultan are always revocable; but be it as it will, he is indeed restrained by Laws, tho without impeachment to his absolute Jurisdiction: for at the Inauguration of a new Emperor, he is carried triumphantly to a place called *Jeb*, in the Suburbs of *Constantinople*, where solemn Prayers are made, that God would prosper and infuse Wisdom into him, who is to manage so great a Charge.

Then the Musti embracing him, bestows his Benediction, and the Sultan swears solemnly to maintain the Mussulmen's Faith, and Laws of *Mahomet*; after which he is acknowledged by the Viliers and Bassas in a very humble manner for their lawful Emperor. But for all the tye of this Oath, they give him so large a latitude, that he can no more be said to be bound or limited, than a Man, who hath the World to rove in, can be termed a Prisoner; for the Mahometan Law calls the Emperor the Mouth and Interpreter of it, and their learned *Turkish* Doctors more clearly restrain the Imperial Power, only to the Observation of that which is religious in the Mahometan Law.



C H A P. III.

Of the Lesson of Obedience to the Sultan, taught by the Turks, as a Principle of their Religion, rather than of State.

THE absolute Power in the Prince, implies an exact Obedience in the Subjects, and this is carefully instilled into those that are bred in the Seraglio, with design of Preferment to Offices and great Charges. To die by the Hand or Command of the Grand Signior, when the Blow is submitted to with intire Resignation, is taught to be the highest point of Martyrdom; he whose good Fortune it is so to suffer, is immediately translated into Paradise. Such as receive any Wages or Pay from the Exchequer, or any Office depending on the Crown, have the Title of Slave; such are the Grand Viliers and Bassas: and the same is more honourable than the condition and name of Subject, whom the other have Authority to revile and abuse at pleasure. Indeed if a Man seriously considers the whole Composition of the *Turkish* Court, he will find it to be a Prison and Bahniard of Slaves, differing from those confined to the Gallies, only by Ornaments and fine Outfides. For the Youth educated

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Ch. 3! *The Maxims of the Turks.*

5

in the Seraglio, are kept as it were within a Prison, under very severe Discipline, some for so many Years, till they grow grey with the Corrections of their Tutors. The Ladies of the Seraglio have their faithful Keepers of the Black-Guard to attend them, and have only the liberty of enjoying the Air, which passes through Grates or Lattices; unless some times they obtain leave to recreate themselves in the Garden, separated from the sight of Men by Walls bigger than those of any Nunnery.

Indeed, if any Man considers the whole Frame of the *Turkish* Government, he will find it such a Fabrick of Slavery, that 'tis a wonder any amongst them should be born of a free ingenuous Spirit. Many times the Mother of the Emperor himself is a Slave, the Viliers are not always free-born by Father or Mother; besides, the *Turks* getting more Children by their Slaves than Wives, and the Nation being continually supplied with great number of Slaves from the *Tartars*, fills *Constantinople* with such a strange Race and Medley of Blood, that 'tis hard to find many that can derive a clear Line from free and honest Parents; so that 'tis no wonder that amongst the *Turks*, a Disposition be found fitted for Servitude. But since Submission and Subjection is so agreeable to the *Turks*, how come so many Mutinies and Rebellions amongst them? Why truly, this Obedience which is so diligently instilled into the *Turkish* Militia (as to the Spahies in the Seraglios and Seminaries, and the Janizaries in their Chambers) is sometimes forgot, when the Passions and Animosities of the Court (by which inferior Affections are most commonly regulated) corrupt the Discipline, which its Reason and Sobriety instituted: for the Affection of Princes are endued with a general Influence, when two powerful Parties aspiring both to Greatness and Authority, allure the Soldiers to their respective Factions, and engage them in a Civil War against themselves; and of this you have frequent Instances in the *Ottoman* Empire.

C H A P. IV.

Of the Education of Youth in the Seraglio, out of whom the great Officers of the Empire are chosen.

THE Youths designed for the great Offices of the Empire, must be such as are of Christian Parents, taken in War, or presented from remote Parts; the Policy herein being very obvious, because the Sons of Christians will hate their Parents, and being educated with other Principles and Customs, or coming from distant Places, have contracted no Acquaintance; so that starting from their Schools into Government, they will find no other Relations or Dependants upon their Interests than that of their great Master, to whom they are taught, and necessity compels them to be faithful. In the next place, these Youths must be of admirable Features, and pleasing Looks, well shaped in their Bodies, and without any natural Defect; but before they are admitted in, they are always presented before the Grand Signior, who according to his Pleasure, disposes of them in his Seraglio at Pera or *Adrianople*, or his great Seraglio in *Constantinople*; for these are three Schools or Colleges they have for Education. But those who are presented to the last, are most commonly marked out by special designation, and are a nearer step to degrees of Preferment, and are delivered to the Charge of the chief of the white Eunuchs.

The Eunuchs have the care of them, whom they treat with extraordinary Severity; for Eunuchs are naturally cruel, whether out of Envy to the Male Sex, which is perfect and entire, or that they incline to the Disposition of Women, which is many times more cruel and revengeful than Men. They will not slip the smallest Peccadillo, without due Correction, either by Blows on the Soles of the Feet, or long Fastings, Watchings,

Watchings, or other Penance; so that he who hath run thro the several Schools and Degrees of the Seraglio, must be an extraordinary mortified Person, patient of all Labours, Services and Injunctions: but for all this, when these Men are licensed from the Seraglio, to Places of Trust in the Government, they are so dazled with the Light and Liberty, and overjoy'd with the Scene of their present Condition and past Sufferings, that passing from one Extreme to another, they lose their Reason, and forget both themselves and others; tho many times afterwards they recollect the Discipline, Lectures and Morality of their younger Years. But to return, these young Men, before they are disposed into their Schools, have their Names, Age, Country, and Parents registred in a Book, with their Allowance from the Grand Signior of four Aspers a Day; and the Copy of it is sent to the Tefterdar, that so they may quarterly receive their Pension. They are entered either into the great School or Chamber, called *Bojack Oda*, or the less; the former commonly contains 400, and the other about 200 or 250, and these two Schools may be said to be of the same Form or Rank; and what's taught in one, is likewise in the other; neither of them hath the Precedency, all of them being equally near to Preferment. Their first Lessons are Silence, Reverence, humble and modest Behaviour, holding their Heads downwards, and their Hands across before them. Their Masters instruct them in all the Rites, Discipline, and Superstition of the Mahometan Religion, and to say their Prayers, and understand them in the *Arabick* Tongue; also to speak, read, and write *Turkish* perfectly. Afterwards having made proficiency in the former, they proceed in the Study of the *Persian* and *Arabick* Tongues; which may be of use to them, if their Lot chance to call them to the Government of the Eastern Parts, and is an help to the Improvement of their Knowledge in the *Turkish*, which being of it self barren, is beholden to those Tongues for its Copiousness and Enrichment. As for their Clothing, 'tis good *English* Cloth and Linen, neither fine nor coarse; their Diet is chiefly Rice, and other wholesome Meats, which become the Table of Scholars, where there is neither Want nor Superfluity.

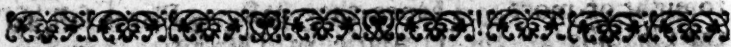
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The Maxims of the Turks. Book I.

Their Manners and Behaviour are strictly watched by the Eunuchs their Guardians; so they cannot be familiar with one another at any time, without Modesty and Respect to the Presence they are in. If they go to perform the necessary Offices of Nature, or to the Bath, they are never out of the Eye of the Eunuch, who will admit none of their nearest Relations to speak with them or see them, unless particular leave be had of the chief of the Eunuchs. Their Bed-Chambers are long Rooms, where Lamps are kept burning all Night. Their Beds are placed in Ranks by one another, upon Boards raised from the Ground; and between every five or six, lies an Eunuch, so as conveniently to see or over-hear if there be any wanton or leud Behaviour or Discourse among them.

When they are arrived to some Maturity and Strength of Body, fit for manly Exercises, they are trained up in handling the Lance, throwing the Iron-Bar, drawing the Bow, and throwing the Gerit or Dart; in all which Exercises they spend many Hours, being constant in all or some of them, and are severely corrected by their Eunuchs, if they seem to be remiss or negligent therein. Many of them spend much time, chiefly in drawing the Bow; wherein they proceed from a weaker to one more strong; and by continual Use and Exercise, come at last to draw Bows of incredible Strength, more by Art and Custom than of pure Force: and thus they become Men of great Strength, bodily Health, and Agility fit for Wars, and all active Employments. Among their other Exercises, Horsemanship is a principal Lesson, both to sit in a handsom Posture, and to manage their Horse with dexterity, and to draw the Bow on horseback forwards, backwards, and on either side, which they learn with that Agility, and Pliantness of their Joints, in the full Career of the Horse, as is admirable; they learn also to throw the Dart out of their Hands on horseback: But you are to observe, that none of these Exercises are performed by any of those belonging to the two Chambers, but within the Walls of the Seraglio. Now to the former Lessons and Exercises abroad, are added some other Accomplishments of a Trade, Handy-craft or Mystery; wherein

a Man may be useful to the Service of the Grand Signior; as to sew and embroider in Leather, (wherein the *Turks* excel) to make Arrows, and embroider Quivers and Saddles, and make all sorts of Furniture for Horses: some learn to fold up a Turbant, others to fold up, clean and brush Vests, to wash and clean in the Baths, to keep Dogs and Hawks; others to excel in the *Turkish* manner of Musick, and all other Employments which may keep them from Idleness, and wherein they may be of future use to their great Master. And according to this, Bassas and great Men have been denominated and surnamed, after their departure from the Seraglio to their Places of Office and Trust. Such as have before made good Proficiency in their Studies, and attained to a dexterity in their bodily Exercises, are transplanted to the first Step of Preferment, which is the washing the Grand Signior's Linen; and here they first change their Cloth, for Sattin Vests and Cloth of Gold, and their Pay or Salary is augmented from four or five Aspers a day to eight or more. Thence they pass, as Places fall, to the Chamber of the Treasury, or Dispensatory, where the Drugs, Cordials, and rich Drinks are kept for the Grand Signior's Service; out of which two Chambers, they are elected in order to the highest Place in the Seraglio, called *Haz Oda*, which consists of forty Pages, who attend immediately upon the Person of the Grand Signior, and among them twelve hold the chief Offices of the Court; besides which, there are the chief Falconer, and the chief over the Baths, two Officers of great Respect, with nine Masters of Request. Now those that are thus arrived to the Dignity of being in the Royal Chamber, in the Presence of the Sultan, are often presented by him with Swords, Vests, Bows, and the like; and are permitted to take Rewards for the Applications they make in behalf of others. Sometimes he sends them on Messages to Bassas and others; sometimes for the Confirmation of Tributary Princes in their Dominions; and other whiles to carry Presents to the Visier and other great Men. In all which Employments they are well entertained, both with Money, Jewels, and rich Furniture for Horses; so that very few of these Forty, but in a short time get Estates of their own, fit to equip
and

and furnish them to enter into any Office of the Empire. As Offices fall, in order, Supplies are made out of these, others arising from lower Chambers successively in their Places. But here we must observe, that none, unless it be by special favour, are advanced out of the Seraglio till about the Age of Forty, by which time they are ripe for Government. Before their departure to their Places of Trust, they are courted and honoured by all with Presents; the Queen-Mother, Sultanas, rich Eunuchs, Prime Visier, and Officers abroad, concur all to adorn them with Gifts and Riches at their Advancement. And at taking their leave, they submissively visit the chief of the Eunuchs and other principal Officers of the Seraglio; recommending themselves, during their absence, to their Favour, and desiring to live in their good Opinion and Friendship, which is done with as much Ceremony and Compliment as in the most civil Parts of Christendom.



C H A P. V.

Of the Method of the Turkish Studies in the Seraglio.

THE Kalfas or Pedagogues of the Seraglio, say, their chief design is to instruct their Scholars in reading and writing, so as that they may have some Inspection into the Book of their Law and Religion, especially in the Alcoran, whereby may be produced in their Minds a greater Reverence to them. For when they can once read a little, they are instructed in the *Arabick* Tongue, wherein all the Secrets of their Religion and Laws are contained, and which is a necessary Accomplishment for any great Officer among them. Next is the *Persian* Tongue, as already hinted; which, besides its Copiousness, teacheth them also a handsome and genteel Deportment, instructs them in Romances, raises their Thoughts to aspire to the virtuous and generous Actions they read of in the *Persian* Novellaries,

Ch. 5. *The Maxims of the Turks.*

11

vellaries, and endues them with a kind of Love each to other : but others who are of a more melancholy Complexion, and inclinable to Contemplation, proceed with more Patience of Method, and are more exact in their Studies, while the Aim of some again is to become the Conservers of the Alcoran, and get it all by Heart, for which reason they are held in much esteem. The more Studious they call *Talibulilmî*, or Lovers of Philosophy. At certain hours they read Books that treat of Matters of their Faith, and render them out of *Arabick* into *Turkish*, which they descant upon in an expository manner, instructing the more Ignorant and of lower Form by way of Catechism. They have also some Books of Poetry, written both in *Persian* and *Arabick*, which run in Rhyme and Meter, like *Pythagoras's Golden Verses*, containing excellent Sentences of Morality ; being Directions for a Godly Life, and Contemplation of the Miseries and Fallacies of this World, which many of them do commit to Memory, and repeat occasionally as they fall in Discourse. Then for other Sciences, as Logick, Physick, Metaphysicks, Mathematicks, &c. they are wholly ignorant of them, unless in the latter, as far as Musick is a part of it, whereof there is a School apart in the Seraglio. Only some that live in *Constantinople* have learned certain Rules of Astrology, which they exercise upon all occasions, and busy themselves in Prophecies of future Contingencies of the Affairs of the Empire, and the unconstant State of great Ministers, wherein their Predictions seldom divine grateful or pleasing Stories ; neither have the wisest and most active Ministers and Soldiers among them the least Inspection into Geography, thereby to be acquainted with the Situation of Countries, or Disposition of the Globe ; tho they themselves are in possession of so large a part of the World.

Their Seamen indeed, who seldom venture beyond the sight of Land (unless it be those of *Barbary*) have certain Sea-Carts ill composed, and the Capes and Head-Lands so ill laid down, that in their Voyages from *Constantinople* to *Alexandria*, the richest place of their Trade, they trust more to their Eye and Experience, than the Direction of their Maps. The Art of Printing is absolutely prohibited among them, because

because it may give a beginning to that Subtilty of Learning, which is inconsistent with, as well as dangerous to the Grossness of their Government, and a means to deprive many of their Livelihood, who gain their Bread only by their Pen. And tho there be but few Historians among them, who have any Knowledge of past Times, or the Being of other Empires before the *Ottoman*, mixing all Stories in confusion together, without distinction of Persons or respect of Chronology; yet as to the Successes and Progress of their Affairs in their own Dominions, they keep most strict Registers and Records, which serve them as Precedents and Rules for the present Government of their Affairs.

C H A P. VI.

Of the unnatural Passions of the Pages of the Seraglio to each other.

WE have already mentioned the amorous Disposition of the Youth of the Seraglio to one another; but this is the colour of Virtue only, where-with they paint over the Deformity of their depraved Inclinations. This Love of theirs, in reality, being nothing but libidinous Flames, with which they burn so violently, that Banishments and Death have not been Examples sufficient to deter them from making Demonstrations of such like Addresses; so that in their Chambers, tho watched by their Eunuchs, they learn a certain Language with the Motion of their Eyes, their Gestures, and their Fingers, to express their Amours: and this Passion hath boiled sometimes to that heat, that Jealousies and Rivalships have broke forth in their Chambers, without respect to the Severity of their Guardians, and good Orders have been brought to confusion, and have not been againe redressed, till some of them have been expelled the Seraglio, with the Tippetts of their Vests cut off, banished

banished into the Islands, and beaten almost to death. Nor is this Passion only among the young Men; but Persons of eminent Degree in the Seraglio, become inveigled in this sort of Love, and watching opportunities to have a sight of the young Pages as they go to the Mosque, or to their Baths, offer them Service and Presents, and so engage them, as to induce a desire to be made of the Retinue of those that use this Courtship towards them, which they many times obtain; and being entertained in the Service of a Master who so highly fancies and admires them, they become often Sharers with him in his Riches and Fortune. As for the Bizebani or Mutes of this Court; the Guige or Dwarfs; the white Eunuchs, who are the Capa Agasi, or Masters of the Gate; Serai Kiahaiafi, or Lord Steward of the Household; the Haznadar Bafi, or Lord Treasurer of the Seraglio; and the Kilargi Bafi; the black Eunuchs, *viz.* Kuzlir Aga, and Master of the Maids or Virgins; Valide Agasi, or the Queen-Mother's Eunuch; Schahzadeler Agasi, or the Eunuch of the Royal Progeny; Fazna Agasi, the Queen-Mother's Treasurer; Kilar Agasi, Bujuck Oda Agasi, Kulchuck Oda Agasi, Bash Capa Oglani, &c. with the Agiam Oglans, designed for the meaner uses of the Seraglio; they'll be found all under their proper Heads, and explained in the Dictionary at the end of this Volume; so will the great Officers of the Empire, as Vifiers, Bassas, Beglerbegs, Sangiacks, Begs, Agas, &c. Insomuch that now we shall leave the Court and Seraglio, after we have first said somewhat of the Women therein.





C H A P. VII.

Of the Apartments of the Women.

THE fair Women of the Seraglio are constantly under the black Guard of Eunuchs, and they are generally the Prizes of the Sword, taken at Sea and Land, as far fetch'd as the *Turks* command, or the wandering *Tartar* makes his Invasions, compos'd almost of as many Nations as there are Countries in the World; none of which are esteem'd worthy of this Preferment, unless beautiful and undoubted Virgins. These Maidens also are divided into two Chambers, where they are to work, sew, and embroider; and there they lodge every one in a Bed by her self; between every five of which is a Kadun or grave Matron laid, to oversee and hear what Actions or Discourse passes, either immodest or undecent. Besides this School, they have their Chambers for Musick and Dancing; for acquiring an handsome Air in their Carriage and Comportment, to which they are most diligent and intent, as that which opens the Doors of the Sultan's Affections, and induces them into Preferment and Esteem. Out of these the Queen-Mother chuses her Court, and orderly draws from the Schools such as she notes for the most beautiful, facetious, and most corresponding with the Harmony of her own Disposition, and prefers them to a near Attendance upon her Person, or to other Offices of her Court; these are always richly attired and adorned with all sorts of precious Stones, fit to receive the Amours and Addresses of the Sultan. Over them is set the Kadun Kahia, or Mother of the Maids, who is careful to correct their Misdemeanors, and instructs them in all the Rules and Orders of the Court.

When the Grand Signior is pleas'd to dally with a certain number of these Ladies in the Garden, *Hel-vel* is cried, which rings thro' all the Seraglio; at which all People withdraw themselves at a distance, and Eunuchs are placed at every Avenue, it being at
 † that

that time Death to approach near those Walls. Here the Women strive with their Dances, Songs, and Discourse, to make themselves Mistresses of the Grand Signior's Affections, and then let themselves loose to all kind of Lasciviousness and wanton Carriage, acquitting themselves as much of all Respect to Majesty, as they do to Modesty. When the Sultan resolves to chuse himself a Bedfellow, he retires into the Lodgings of his Women, where (according to the Story every where reported, when the *Turkish* Seraglio falls into Discourse) the Maidens being orderly rang'd by the Mother of the Maids, he throws his Handkerchief to her whom he fancies most, it being a Sign of her Election to his Bed. The surprized Virgin snatches at the Prize with that Eagerness, that she is ravished with the Joy before she is deflowered by the Sultan; and kneeling down, first kisses the Handkerchief, and then puts it into her Bosom, when she is immediately congratulated by all the Ladies of the Court, for the great Honour and Favour she hath received. And after she hath been first washed, bathed, and perfumed, she is adorned with Jewels, and what other Attire can make her appear glorious and beautiful. She is conducted at night with Musick and Songs of her Companions, chanting before her, to the Sultan's Bed-chamber: At the Door whereof attends some Favourite Eunuch, who, upon her Approach, gives the Grand Signior notice; and Permission being given her to enter in, she comes running, and kneels before him, and sometimes enters in at the Feet of the Bed, according to the antient Ceremony, or rather, as he happens to like her, is taken in a nearer way with his Embraces. This private Entertainment being over, she is delivered to the care of the Mother of the Maids, by whom she is conducted back again with the same Musick as before; and having first washed and bathed, hath afterwards the Lodgings and Attendance that belongs to *Hunkiar Asa Kisi*, or the Royal Concubine. If it be her good Fortune to conceive and bring forth a Son, she is called *Hasaki Soltana*, and is honour'd with a solemn Coronation, and crowned with a small Gold Coronet beset with precious Stones. Other Ladies, who produce the like Fruit from the Grand Signior's Bed, have not yet the like Honour,
but

but only the name of first or second Concubine, and so on. The Grand Signior's Daughters are often times, at four or five years of Age, married to some great Bassa or Beglerbeg, with great Pomp and Solemnity; who from that time hath the care of her Education, to provide a Palace for her Court, and to maintain her in that State and Honour as becomes the Dignity of the Sultan's Daughter. After the Grand Signior's Death, the Mothers of the Daughters have liberty to come out of the Seraglio, and marry any Person of Quality: but those who have brought forth Sons, are transplanted to the old Seraglio, where they pass a retired Life without Redemption; unless the Son of any of those Mothers, by the Death of the first Heir, succeeding, release his Mother from that Restraint, and make her Sharer with him in all his Happiness and Glory.



C H A P. VIII.

Of the Tartars and Tartar Han, and how they depend upon the Turks.

LEAVING the *Turkish* Court, we come now to say somewhat of the *Tartars*, who may very well be reckoned among those Princes who are subject to the *Ottoman* Power; I mean the *Precopentian Tartars*, who inhabit *Taurica Chersonesus*, now called *Crim-Tartary*; and the *Nagaentian Tartars*, who live by the *Palus Meotis*, between the *Volga* and *Tanais*, may be also reckoned among the Subjects, or at least Confederates of this Empire. The Han, or Prince of the Country, is elective, yet is chosen out of that true Line, and confirmed by the Grand Signiors, who have always taken upon them a Power to depose the Father, and in his place constitute the Son or next of the Line, when found remiss in affording their auxiliary Helps to a War, or guilty of any Disrespect or want of Duty to the *Ottoman* Porte. But yet these People are esteemed as Brothers or near Allies to the *Turk*; to whom, for want of Heirs Male in the *Ottoman* Line,

Line, the Empire is by ancient Compact to descend ; the Expectation of which, tho remote, and but almost imaginary, doth yet conserve the *Tartar* in as much observance to the *Turk*, as the hopes of an Estate doth a young Gallant. But tho the *Turk* does not exercise his Power there by Commands, as in other Places of his Dominions, but treats all his Business by way of Letters ; yet these Letters serve instead of Warrants, for the signification of the Grand Signior's Pleasure, and are as available as the *Autogra*, and other Formalities of the Imperial Edict, are in other Places in subjection to the *Turk*. Now when the Sultan writes to the Han, his Stile is this : *To the Government wherein flourishes the Mass and Original of Regency, on which Fortune depends, and whereby Felicity is obtained, Possessor of excellent Power and established Glory, elected by the favour of that King from whom Succours are to be demanded ; the King of Grim, Gian, Begh, Ghiai, Chaw, whose Height be maintained for ever* — Then thus : *After Respect had to those Blessings, which are freighted with Amber, and Salutations perfumed with Narcissus, proceeding from the Imperial Grace. Be it known unto you, &c.* Now by antient Compact between the *Ottoman* Empire and Kingdom of *Tartary*, it is agreed, that whenever the Grand Signior goes in Person to the Wars, the *Tartar* Han is to accompany him with an Army of 10000 Men ; but if the Visier or some other General be in the Field, then he is obliged to send much less under his Son's Command, or some principal Officer in his Kingdom, who are paid and maintained out of the Booty and Pillage they acquire. And so much shall suffice of the *Tartars*, and their Dependence upon the *Turkish* Government.



C H A P. IX.

Of Tributary Princes to the Grand Signior, viz.
Moldavians, Wallachians, Ragusians, &c.

THE two first of these poor Provinces, which, together with *Transylvania*, were formerly called *Dacia*, and so long withstood the *Roman Eagles*, were always esteemed a valiant and warlike People, according to that of *Virgil*;

Indocitque Dace, & pontem indignatus Araxes.

And *Juvenal*, Sat. V.

Dacius & scripto radiat Germanicus Antro.

And indeed these Countries have been the Graves and Cemeteries of the *Turks* very much in these modern Times, they having been the Stage whereon so many Tragedies of War have been acted; being defended with as much Valour and Variety of Success, as could be humanly expected in so unequal a Match as was between them and the *Ottoman Empire*: But being at length forced to yield, they are not only become Tributaries, but Slaves and Subjects to the *Turks*, who having deprived them of the true Line of their natural Princes, place over them some Christians of the *Greek Church*, without any regard had to their Conditions, Ranks, or Qualifications; nay, they many times pick out some scoundrel Fellow or other, not so much to govern, as to fleece and oppress them. Indeed it hath several times been under the Consideration of the *Turks*, whether they should reduce these Provinces under the Command of so many *Bassas*, contrary to the original Capitulations agreed on, when these People first submitted to the *Ottoman Yoke*; but it has been yet carry'd to the contrary, as more profitable, and better serving the End of the Empire.

Moldavia

Moldavia, by the *Turks* called *Bogdan*, was first made tributary to them by *Mahomet the Great*, but under the small Tribute of 2000 Crowns *per annum*. Afterwards *Bogdan*, as Vayvod thereof, in the Year 1485. fearing to become their absolute Vassal, confederated with the King of *Poland*, and took up Arms against *Selymus II.* by whom being driven out of his Country, *John*, a *Moldavian* born, but one that turned *Mahometan*, was preferred by *Selymus* to that Principality; but he presently thereupon returning to the Christian Faith again, the *Turk* taking into his Assistance the Province of *Wallachia*, made war upon *Moldavia*: But the Vayvod *John* happening treacherously to lose his Life, this Province fell totally under the power of the *Turk*, and in 1574 was united to his Empire; and the Tribute recorded in those days by the *Turkish* Historians to be paid them, was 40000 Zechins, or 80000 Ducats. But however it was then, it was much otherwise in *Mahomet IVth's* Reign, as Sir *Paul Ricaut* witnesseth from the Mouth of a Person, who had been many Years imploy'd for Vayvod, both of *Moldavia* and *Wallachia*: who told him that,

1. To the Grand Signior there were paid 120 Purfes of Money, each of them containing 500 Dollars, which made 60000 Dollars.

2. Ten thousand Oques of Wax, each Oque being two Pounds and a half *Engliff* Weight.

3. Ten thousand Oques of Honey.

4. Six hundred Quintals of Tallow for the Arsenal.

5. Five hundred Ox-hides.

6. Five hundred Pieces of Canvass for Clothing and Shirts for the Slaves, and other Services for the Gallies.

7. One thousand three hundred and thirty Oques of Wax for the Service of the Arsenal.

8. To the Prime Visier ten Purfes of Money.

9. To the Visier's Kahijah, or chief Steward, one Purse of 500 Dollars.

10. To the Testerdar, or Lord Treasurer, the same as the Kahijah. This is the ordinary and annual Tribute this Country acknowledged to the Supremacy of the Sultan; and it were happy, if it were all: for there are so many accidental Expences, Pretensions, and Artifices fram'd by the *Turks* to extract Money and Presents from the oppressed People, that do more than

equal, and sometimes double the Charge of their yearly Tribute. To this may be added the Price paid for the Principality, which every three years was wont to be expos'd to Sale, and is to the Grand Signior 150 Purfes, or 75000 Dollars; to the Valide or Queen-Mother, 50 Purfes, or 25000 Dollars; to the Grand Signior's Favourite, who is commonly fome handsome Youth, 10 Purfes, or 5000 Dollars; and to the Kuzlir Aga, or chief black Eunuch, who is Superintendant over the Ladies in the Seraglio, 10 Purfes of Money: And laftly, to the Prime Vifier and other Officers, as much as they can beat the Bargain for.

Now all this Money is taken up at Interest at 40 or 50 *per cent.* and sometimes on condition to be doubled; and this done by Men who having no Estates of their own, the Debt comes to be charged on their Country, which is pillaged for it to the very Bones, first to fatisfy the Price of the Principality with the Interest-Money, for what it is valued; then to pay the annual Tribute; and laftly to fatisfy the Multitude of covetous *Turks*, who, like so many Vultures, pursue after the Skeleton of this consumed Carcass. Finally, the Prince himself must take his Accounts and Measures, to be capable for the future, after he hath laid aside his Office, to live in some proportion agreeable to his past Fortune; and this is neither done moderately nor modestly, but with a Covetousness and greedy Appetite, commonly incident to the nature of Men born of mean Parentage: who also thereunto add many Grains of Allowance to the Limits of their Gains, in consideration of the yearly Gratuities they must make to acquire the Friendship of the *Turkish* Ministers, whereby they may enjoy Protection for their Persons and Fortunes. As for *Wallachia*, the Condition of this Province is no better, but rather worse and more afflicted than that of *Moldavia*: The Tribute of it formerly to the Grand Signior was 120 Purfes, or 60000 Dollars yearly, according to that of *Moldavia*, and so continu'd, had not *Matthew* the Vayvod, in the Year 1655, grown rich, and therefore forgetful of his Condition (having by Friends, and large Presents at the Porte, procur'd the Continuation of his Office for the space of nineteen or twenty years) revolted against the *Turk*, taking false Measures
of

of his Wealth and Power, as able to encounter with the Puissance of the *Ottoman* Empire : but being soon put to the worst, and forced to yield, his Life was spar'd, and the Safety of his Country redeemed with the Augmentation of their Tribute : so that now what was yearly paid, being 120 Purfes of Money,

1. Became to the Grand Signior 260 Purfes, or 130000 Dollars.

2. There are paid 15000 Oques of Honey, every Oque being two Pounds and a half *English*.

3. Nine thousand Oques of Wax.

4. To the Prime Visier ten Purfes of Money, or 5000 Dollars, and a Vest of Sables.

5. To the Testerdar, or Lord Treasurer, one Purse of Money, or 56 Dollars, and a Vest of Sables.

6. To the Kuzlir Aga, or chief Eunuch of the Women, 12000 Aspers.

7. To the Visier's Kahija or Steward 500 Dollars, or a Vest of Sables. The other Charges and Value set on this Province, when triennially sold, is no less than that of *Moldavia*. The Method and Art of extorting Money from thence are the same, and the Oppression in every Point equal : But whether these two Provinces of *Moldavia* and *Wallachia* continued under the same State and Pressure during the late War against the *Germans* and *Poles*, we cannot determine, tho we know the *Turks* had Artifice enough to engage these Countries in their Interests, whereunto they seemed to be firm during the whole Course of it.

But for *Transylvania*, as it never was so severely handled and used by the *Turks* as the other two Provinces, so in the late War it totally relinquished their Protection, and came under that of the Emperor of *Germany*, under whom it still continues.

The small City and Dominion of *Ragusa*, is another Tributary of the *Turk* ; so are also some of the Provinces of *Georgia*, formerly *Iberia*, who every three years used to send Messengers with their Sacrifice to the Grand Signior of seven young Boys, and as many Virgins a-piece, besides other Slaves for Presents to Great Men.



C H A P. X.

The Desolation made by the Turks of their own Countries in Asia, esteemed one Cause of the Conservation of their Empire.

THIS Position will appear a great Paradox at first sight, especially when we consider the *Romans* in all their Conquests studiously endeavoured to encourage Industry in Plantations, and conferred great Privileges and Immunities upon Places, &c. But then it will be necessary to consider, that upon a Comparison of these two Empires, there will be found a vast Difference in the Original, Foundation, Progress, and Maxims of each other: for the *Romans* built their City in Peace, made Laws whereby the arbitrary Will of the Prince might be restrained, and afterwards, as their Arms succeeded, and Dominions increased, accommodated themselves often to the present Necessities, Humours, and Constitutions of the conquer'd People, and accordingly made Provision, and used proper Arts to keep them in Obedience; and even by their Generosity and Wisdom, won those Nations to admire and imitate their Virtues, and to be contented in their Subjection.

But the *Turks* have but one way only to maintain their Countries, which is the same whereby they were gained, viz. the Cruelty of the Sword in killing, consuming and laying Countries desolate, and transplanting into other Parts where they are nearest under the Command of a Governour; they being destitute of all other refined Arts, and yet they make this Course alone answer all the Intents and Ends of their Government: for their Subjects being better managed by Tyranny than Gentleness, it's necessary that Courses should be taken, whereby those People might remain more within Compass and Reach of Authority; which they would hardly be, were every part of this Empire so well inhabited to afford Entertainment within the Fortifications of its vast Woods and Mountains, to the many

many unquiet and discontented Spirits that live in it. And as this may be one Cause why Rebellions are so rare among them in *Asia*, and, when they happen, so easily suppressed; so 'tis also, when great Men so easily resign themselves up to the Grand Signior's Will, to Punishment and Death, whether the Sentence be according to Law, or only arbitrary. This is the Reason that Fugitives and Homicides cannot escape.

Another Advantage, and that no inconsiderable one, that this way of dispeopling Countries brings to this Empire, is the Difficulty an Enemy would find in their March, if so be they with a Land-Army attempt to penetrate far into their Country, which can afford them but very little Subsistence. And tho' 'tis often known in *Asia*, that the Troops of some discontented Bey or Aga, in the Summer-Season, leaving their Retirements in Woods and Mountains, assault Caravans, and rob all Passengers from whom there is any hope of Booty; yet they are dispersed in the Winter, because they have no Quarters against the Weather, nor Provision for human Sustenance. And here it may not be improper to add, That as the *Turks* account it one good part of their Policy, to lay a considerable Part of their Empire desolate; so, on the contrary, they observe in their new Conquests to fortify, strengthen, and confirm what they have gained by Numbers of People, and new Colonies of their own: and when any considerable Part of a Country is subdued, they are commonly inclined to make Peace with that Prince, so as to have time to settle and secure their new Conquests. But instead of that, 'tis well known they have been much on the Decline of late Years; and so far from enlarging, that they have lost a considerable Part of their old Dominions; and Time will produce what Maxims they are like to go upon for the future, to which we refer it.





C H A P. XI.

*All Hereditary Succession in Government, as also
the Preservation of an antient Nobility, against
the Maxims of the Turkish Policy.*

WE have already given an Account of the manner of their Education of Youth in the Seraglio, who in process of time come to all the great Offices in the Government, and are very subject and devoted in all things to the Will of him that raised the Slaves. But tho some, of an aspiring Temper, have assumed a blind Confidence of rending away Part of the Empire, yet the Grand Signior rarely designing by open force to try his Title to it with his own Slaves, does only by some secret Plot or Stratagem get the Rebel's Heads, and then he is assured of the Victory without any further hazard: For hereupon the whole Army disperses, neither can it well be otherwise; for these Men are but Strangers and Foreigners in the Countries they ruled, have no Relations there or Kindred to second or revenge their Quarrel, nor antient Blood or Possessions which might entitle their Heirs to the Succession, or out of Affection or Pity move their Subjects to interest themselves in their behalf; but being cut off themselves, all fall with them: for a *Turk* is never revered but for his Office; that is made the sole Measure and Rule of his Greatness, without any other Considerations of Virtue or Nobility. And this is the Reason the *Turks* value not their Great Men when taken by the Enemy; for looking no otherwise upon them than ordinary Soldiers, they exchange them not with Commanders and Persons of Quality of the Christians; for the Sultan's Favour makes the Bassa, and not noble Blood: so that a Bassa imprisoned, losing the Influence of his Sovereign's Protection and Greatness, loses that also which render'd him noble and considerable above other Persons.

There

There are, notwithstanding, some Bassas of petty Governments, who have obtained, thro some antient Favour and Privilege from the Sultan, an Hereditary Succession in their Governments; but they are neither many nor considerable, and they are also many times clipt and cut off. And that all means of attaining antient Riches, which is the next Degree to Nobility, may be cut off, the *Turks* observe this Rule; That the Grand Signior, as eldest Brother to Great Men, makes Seizure of the Estates of all Bassas that die; who having Children, such a Part is conferred on them for their Maintenance, as he himself shall think fit. If a Bassa dies that is married to a Sultana, which is the Grand Signior's Sister, Daughter, or other Relation, her Rabin or Dowry is first deducted from the Estate, (which is commonly 100000 Dollars) and the remainder accrues to the Sultan as Heir to the rest: and by this means all antient Nobility is suppressed, and you shall find the Daughters of antient *Greek* Houses espoused to Shepherds and Carters, and the antient Relicks of the illustrious Families of *Cantacuzeno* and *Paleologi* living more contemptibly in *Constantinople*, than ever *Dionysius* did at *Corinth*. But there is not only Care taken to clip the Wings of the Bassas and other Great Men, but also in the *Ottoman* Family it self greater Severity and Strictness is exercised than in others, to keep them from growing great in Offices or Wealth, whereby to have a possibility of aspiring to the supreme Dignity; and therefore by the original and fundamental Laws of the *Turks*, the Children of a Sultan married to a Bassa, are not capable of any Office in the Empire, and at most cannot rise higher than to be in the quality of Capigi Bassa, which is one of the Porters of the Grand Signior's Gate. They that are of this Race never dare boast of their Pedegree, it being almost Treason to name it.

The Grand Signior many times, when he is afraid of the Greatness of any Bassa, under colour and pretence of Honour, prefers him to the Marriage of his Sister, or some other of his Female Kindred; whereby instead of increasing in Power and Glory, he becomes the most wretched Slave in the World to the Tyranny and Pride of an insulting Woman. For, first,

he cannot reject the Honour, lest he should seem to condemn the Sultan's Favour: Then before Marriage he must resolve to continue constant to her alone, and not suffer his Affections to wander on other Wives, Slaves, or Distractions of his Love. If he has already a Wife whom he passionately loves, he must yet banish her and all other Relations from his home, to entertain the Embraces of his unknown Sultana. Before the Espousals, what Money, Jewels, or other rich Attire she sends for, he must cheerfully present; besides which, he makes her a Dowry called Rabin, of as much as the Friends that make up the Match can agree upon: and when that is settled in due Form, the Bridegroom is conducted to his Bride's Chamber by a black Eunuch; at whose Entrance the Custom is for the Sultana to draw her Dagger, and imperiously to ask the Reason of his bold Access, which he with much Submission replies to, and shews the Emmeri Podeshaw, or the Imperial Firm for his Marriage. At which the Sultana rises, and with more Kindness admits him to a nearer Familiarity. The Eunuch takes up his Slippers and lays them over the Door, which is a Sign of his good Reception; then bows with all Reverence before her to the Ground, and retires a few Paces back, making some brief Oration to her full of Compliment and Admiration of her Worth and Honour; and then remains some while silent in an humble Posture, bowing forward, with his Hands before him, till the Sultana commands him to bring her Water, which he readily obeys, taking a Pot of Water provided for that purpose, and, kneeling before her, delivers it into her Hand: then she takes her red Veil off her Face, embroidered with Gold and Silver Flowers, and so drinks. In the mean time her Servant-Maids bring in a low Table, whereon are laid a pair of roasted Pigeons, and a Plate of Sugar-Candy; upon which the Bridegroom invites his coy Spouse to the Collation, which she refuses, till other Presents are brought her, that lie ready in the outward Room, with which her Modesty being overcome, and Stomach brought down, she is persuaded to the Table; and sitting down, receives a Leg of a Pigeon from the Bridegroom's Hand, tastes a little, and then puts a Piece of Sugar-Candy into his Mouth; and so rising up, re-

turns to her Place. All the Attendants then retire, and leave the Bridegroom alone with his Sultana for the space of an hour, to court her singly: Then the Musick sounding, he is invited forth by his Friends to an outward Room, where having spent most of the Night with Songs and Sports, at the approach of the Morning the Sultana, weary of the Pastime, retires to her Bed, which is richly adorned and perfumed, fit to entertain Nuptial Joys. The Bridegroom having notice hereof by the Nod of the Eunuch, creeps silently into the Bed-Chamber; where stripping himself of his upper Garment, he kneels a while at the Feet of the Bed, and then gradually turning up the Clothes, gently rubs her Feet with his Hand, and kissing them, ascends higher to the Embraces of his Spouse, which she willingly admits him to, and wishes her self and him an happy Bedding. In the Morning early his Friends call the Bridegroom to the Bath, who rising thereupon, is presented by the Bride with all sorts of Linen to be used in Bathing. When these Ceremonies are over, they are better acquainted, tho' in publick she keeps him at a distance, wears an Haniarre by her Side, in token of her Superiority, and so frequently commands Gifts and Riches from him, till she has exhausted him to the bottom of all his Wealth. And this is not enough, but these poor Slaves are always put forward upon desperate Attempts, and other Difficulties, lest the Honour of their Marriage into the Royal Family, without the Crosses and Mortifications which do attend it, should puff them up with such an Ambition and proud Thought, as is not lawful for them to imagine.

It's true, *Abmet* Bassa succeeded his great Father *Kuperlee* in the Office of Prime Visier, being a very rare, and, I think, the only Instance in the *Turkish* Empire of this kind: but, generally speaking, great Offices among the *Turks* are so far from being fixed or hereditary, that there is no determinate Time appointed for their Bassas in their respective Governments; but they only remain as Tenants at Will of the Grand Signior, who, as he thinks fit, cuts them off, recalls, or transplants them into another Province: only the Bassa of *Grand Cairo* in *Egypt*, hath the space of three Years assigned him, to which his Government

ment is confined ; and there may be good Reason for it, it being a Place of great Trust, Riches, and Power, wherein Bassas in a short time grow vastly rich, so that it cannot be Wisdom to continue them there longer. And therefore the Grand Signior doth not only often curtail the Time, but also at their return has a Share, and the best part of the Prize they have made.

Another Danger to the Empire, which the *Turks* carefully avoid, besides hereditary Succession in Office, is Rivalship among Princes of the Blood, during their Father's Life ; for afterwards the Successor takes care to secure his Brethren beyond possibility of Competition. When they arrive to any Maturity of Age, they are always transplanted to different Seraglio's abroad, where they keep their Courts distinct, and cannot enter the Walls of *Constantinople* during the Father's Life ; lest by Interview with each other, their Minds should be moved with Emulation, or inhabiting within the Imperial City, should be furnished with means before their time to attempt their Father's Throne. And for this reason the Sultan hath scarce performed the Ceremonies of his Inauguration, before he has seasoned his Accession to the Throne with the Blood of his Brethren ; which barbarous Custom began in the Reign of Sultan *Bajazet* : but if the Brothers are but few, and the Grand Signior of a Disposition more inclined to Clemency than Cruelty, he secures them in the Seraglio, under the Tutelage of Masters, and the Care of a faithful Guardian, differing nothing from Imprisonment but the Name, prohibiting them the Society and Conversation of all Persons. And this is enough to declare how jealous the *Turks* are of all Successions in Office and Authority, which may prejudice the absolute Authority of their Great Sultan.



C H A P. XII.

The frequent Exchange of Officers, a Rule always practis'd as wholesome, and conducing to the Welfare of the Turkish State.

THERE is nothing can be a more lively Emblem of the Unconstancy and Mutability of human Things, than the various Changes in Greatness, Honours, and Riches of the *Turks*: Fortune so strangely sports with these People, that a Comedy or Tragedy on the Stage, with all its Scenes, is scarce sooner opened and ended, than the Fate of divers great Men, who in the day-time being exalted to a sublime Height, by the powerful Rays of the Sultan's Favour, in the night fall or vanish like a Meteor. The Reason is the Absoluteness of the Grand Signior, and indeed in this Constitution his Benefit is consulted wholly before the Welfare of the People; neither does this Course only evidence his Power, but also increases it: for none have been advanced of late Years to Office, but pay the Grand Signior vast Sums of Money for it, according to the Riches and Expectations of Profit from the Charge, and the Money is most commonly taken up at Interest at 40 or 50 *per cent.* and sometimes double, when they are constrained to become Debtors to the covetous Eunuchs. So that every one, upon his first Entrance into his Office, looks on himself, as he really is, much indebted and obliged, right or wrong, speedily to discharge himself of it, and improve his own Principal in the World; and this Design must not be long in performance, lest the hasty Edict overtake him before his Work is done, and call him to an account for the Improvement of his Talent. What Oppression, Rapine, and Violence must there be exercis'd to satisfy the Appetite of these Men, who come famished with immense Desires and strong Considerations to their Governments? So that Justice, in its common Course, is laid aside; and it's very rare, when

when any Law-suit is depending, but Bargains are made for the Sentence, and he hath most right, who hath most Money to make him *rectus in Curia*, and advance his Cause. And it is the common course for both Parties at variance, before they appear together in the Judge's Presence, to apply themselves singly to him, and try whose Present has the most Temptation in it; and 'tis no wonder if corrupt Men exercise this kind of Trafficking with Justice, for having before bought the Office, they must of consequence tell the Truth:

Vendere Jure potest, Emaratille prius.

Add hereunto the Facility of the *Turks*, for the least kind of Hire to bear false Witness in any Case; especially, and that with a Word, when the least Controversy happens between a Christian and a *Turk*, and then the Pretence is for the Mussulmanleek, as they call it. The Cause is Religious, and hallows all Falseness and Forgery in the Testimony. This Practice and Consideration made an *English* Ambassador, upon renewing the Capitulations, to insert an Article of Caution against the Testimony of the *Turks*, as never to be admitted or pleaded in any Court of *Turkish* Justice against the *English* Interest, and nothing to be admitted as Evidence in that Case, but only an Haget, which is in the nature of a Recognizance made before a Judge, or a Bill or Writing under the Hand of him on whom the Demand is made. Which Article has been of great use to our Nation.

It's true, *Bajazet* IV. King of the *Turks*, reformed the Courts of Justice, that were much corrupted; and in the Times of the best Emperors, when Virtue and Merit were considered, and the Empire flourished and increased, Men had Offices conferred on them for their Deserts, and good Services were freely and bountifully rewarded; but it has been since quite contrary, and all matters run out of Course: so that the late Declension and Cadency of the *Ottoman* Empire is not to be wondred at, as *Livy* says, *Omnia prospera sequentibus deos, adversa autem spernentibus*. However, this partly serves the great End of the Empire; for the *Bassas* and great Men having a kind of Necessity upon them to oppress the Subjects, the People thereby

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lose their Courage; and the continual exhausting and oppressing them, makes them but more patiently suffer all kinds of Unjustice and Violence, without thoughts or motions of Rebellion. And the Hand of God frequently overtakes these ravenous Governors, who are many times despoiled of Life and all by the Grand Signior; he knowing very well how profitable it is for the Constitution of his State, to use evil Instruments who may oppress and poll his People, intending afterwards for himself the whole Harvest of their Labours; they remaining with the Hatred, while the Prince, under colour of performing Justice, procures both Riches and Fame together.

Now if it be suspected any great Man intends to make any Commotion in the Government, or that his Wealth and natural Abilities make him formidable; without any farther enquiry or scrutiny, all the Grand Signior's Discontent is dissembled, and perhaps a Horse, Sword, or Vest of Sables, is reported to be presented him, and all fair Treatment is counterfeited, till the Executioner gets the Bow-string about his Neck, and then they care not how rudely they deal with him: just like the Birds in *Plutarch*, that beat the Cuckow for fear she should in time become a Hawk. And to make more room for the multitude of Officers who crowd for Preferments, and to put the cruel Edicts of the Empire in execution with the least noise; many times when a great Person is removed from his Place of Trust, and sent with a new Commission to the Charge, perhaps of a greater Government, tho he depart from Court with all Demonstrations of Favour, before he has advanced three days on his Journey, the fatal Command overtakes him, and without any Accusation or Cause shewed, but the Sultan's Will, he is barbarously put to death, and his Body thrown into the Mire of a foreign and unknown Country, without any funeral Solemnity or Monument; and he is no sooner in the Grave, but his Memory is forgotten. Hence you have apparently the causes of the decay of Arts among the *Turks*; of the neglect and want of care in Manuring and Cultivating their Lands; why their Houses and private Buildings are made slight, not durable, for above ten or twenty Years; why you find no delightful Orchard and pleasant

fant Gardens and Plantations; and why in those Countries where Nature hath contributed so much on her part, there are no additional Labours of Art to compleat all, and turn it into a Paradise; for Men knowing no certain Heir, nor who shall succeed them, project only for a few Years enjoyment. Besides, People are afraid of shewing too much Ostentation and Magnificence in their Palaces, or Ingenuity in the Pleasures of their Gardens, lest they should bring upon themselves the same fate that *Nabal's* Vineyard brought upon his Master; and therefore Men neglect all application to the Studies of Arts and Sciences, but only such as are necessary and conducive to the mere Course of Living: for the very Fear and Crime to be known to be rich, makes them appear outwardly poor, and become naturally *Stoicks* and Philosophers in all the points of a reserved and cautious Life. But so much for this Chapter.



! C H A P. XIII.

Of the natural Temper, Behaviour, Learning, Husbandry, &c. of the Turks.

THE *Turks*, as to their natural Temper, are serious, or rather inclining to Moroseness; seldom laughing, which is accounted an Argument of great Vanity and Lightness by them. They perform the Exercises, which they use in the way of Diversion, as Shooting and Hunting, with a great deal of Gravity, as if they designed them more for Health than Pleasure, and this too but seldom. The better and richer sort, who have nothing to do, sit all day at home, lolling upon a *Sofra* in their Rooms, and taking Tobacco, which their Slaves fill and light for them; and if they retire in the Summer or Autumn, for a Week or a Fortnight, to some convenient Fountain in a Wood, with their Women, it is chiefly to enjoy the Refreshment of the cool Air. In times of Triumph indeed, for some great Success against the Christians,

Christians, when the Shops are open for three Nights together, and hung with Lights, as well as the Spires of the Mosques in various Figures; they are guilty of extravagant Mirth, running up and down the Streets in Companies, and sometimes singing and dancing after their rude manner: but this Fit being over, they soon return to their former Melancholy. In the Coffee-Houses, where they use to resort to tipple, there is usually one hired by the Owners to read either a Book of idle Tales, which they admire as Wit; or filthy obscene Stories, with which they seem wonderfully affected and pleased; few of them being able to read. In their civil Deportment and Behaviour one towards another, the Left hand is the more worthy and honourable Place, except among their Ecclesiasticks; and the Reason they alledge is, because they write from the Right hand, and the Sword is worn on the Left, and so is more at his disposal, who walks on that hand. The Prime Visier accordingly in the Divan sits on the left hand of the Musti, [which is maintaining their Right of Precedence, according to this way of Division.

As to their Learning, they have little that is ingenious or solid among them; their chief Study next to the Alcoran, being metaphysical Niceties about the Attributes of God, or else the maintenance of odd speculative Notions and Tenets, derived down to them from some of their famed Masters, whom they pretend to follow.

Their Knowledge of the Motions of the Heavens, for which the *Arabians* and other *Eastern* Nations have been deservedly famous, as their Astronomical Tables of the Longitude and Latitude of the fixed Stars, and of the Appulse of the Moon to them, fully evince; is now very mean, and chiefly studied for the use of judicial Astrology. The great Instrument they make use of, is an Astrolabe, with which they make very imperfect Observations, having no such thing as a Quadrant or Sextant, much less a Telescope, or any mechanical Engine to direct and assist them in their Calculation. One of the great Astrologers of *Constantinople*, going to visit an *English* Gentleman that had a pair of Globes, and the *Englishman* after Ceremonies were over, taking his terrestrial Globe, rec-

tified it to the Position of the Place, pointed to the several Circles, both without and upon it, and told him, in short, the several Uses of them : then shewed him how *Constantinople* bore from *Candia*, *Cair*, *Aleppo*, *Mecca*, and other principal Places of the *Turkish* Empire, with the other parts of the World, which wonderfully surprized the *Turk*; and he pleased himself with turning the Globe round several times. This done, the Gentleman took his Celestial Globe, rectified it, shewed the *Turk* how all the noted Constellations were exactly described, and they moved regularly upon their Poles, as in the Heavens, some rising, and others setting, some always above the Horizon, and others always under, in an oblique Sphere; and particularly what Stars would rise with us that Night at such an Hour. The Man seemed to be ravished with the Curiosity of it, turning the Globe also several times together with his Finger, and took a mighty pleasure in viewing the motion of it; and yet this silly Animal past for a Conjuror among the *Turks*, and was looked upon as one that could foretel the Events of Battels, the Fate of the Empire, and the End of the World. The *Turks* look upon Earthquakes ominous, as the Vulgar do upon Eclipses, not understanding the Philosophy of them. As for their Year, tho it be according to the Course of the Moon, and the *Turkish* Months run round the civil Year in a Circle of three and thirty Years, and a few odd Days; yet they celebrate the *Nuruz*, which in the *Persian* Tongue signifies the new Year, on the 21st of *March*; on which day the vernal Equinox was fixed by the *Greeks*, and other Oriental Christians, in the time of the Emperor *Constantine*, who made no provision for her Procession, which in time the Inequality between the Civil and Astronomical Year must necessarily produce. At which time the Cadies and other annual Magistrates, and Farmers of the Customs take place, and reckon to that day twelve Months again.

Their Skill in Geography is as inconsiderable as in Astronomy; their Captain-Bassa, or their Admiral of the *Black* and *White-Sea*, has been known to ask so silly a Question, as whether *England* was out of the *Straits*: And at another time the Caimacan of *Constantinople*

Constantinople hearing that *England* was an Island, desired to know how many Miles it was in Circumference, in order, as was supposed, to make an Estimate of our King's Power and Strength by the Extent and Compass of his Dominions.

As to the Art of Navigation, they are very raw and unexperienced, scarce venturing to sail out of sight of Land; I mean the natural *Turks*, and not the Pirates of *Barbary*, who for the most part are Renegadoes, and learn their Skill in Christendom, which they have exercised so much to the Terror and Damage of it. A *Turkish* Compass consists but of eight Points, the four Cardinal, and four Collateral; they being at a mighty loss how to sail by a side Wind, when by hauling their Ships sharp, they might lie their Course, and much more when they are in the Wind's Eye; not knowing how to make Tacks and Boards, but chusing rather to hasten to some neighbouring Port, till the Wind blows fair.

They do not trouble themselves with reading the Histories of other Nations, or of antient Times; much less with the Study of Chronology, without which, History is very lame and imperfect: which is the reason of those ridiculous and childish Mistakes, which pass current and uncontradicted among them. For instance, they make *Job* one of *Solomon's* Judges, and *Isander* or *Alexander* the Great, Captain-General of his Army; they number *Philip* among the Ancestors of our Saviour, and believe that *Sampson*, *Jonas*, and *St. George* were his Contemporaries. In this they are more excusable than their Prophet *Mahomet*, who in his Alcoran has perverted several Historical Notices in the Writings of the Old Testament, and is guilty of vile and absurd Pseudo-Chronisms. Indeed the Prime Visier *Achmet*, to remedy this Defect, of which he was very conscious, and the better to understand the State of Christendom, and the particular Kingdoms and Republicks of it, made his Interpreter *Ponagiotti*, a learned *Greek*, at leisure Hours, even at the Siege of *Candia*, as well as at other times, read several antient Histories to him, and render them extempore into the *Turkish* Language, and particularly *Bleau's* Atlas, with which he was mightily pleased.

This Nation has a mighty honour and esteem for Physicians; for tho they are of opinion, that they cannot with all their Art prolong Life, the Period and Term of it being fatal, and absolutely determined by the Almighty, yet they often consult them upon any violent Sicknels, or Pain, in order to make the time allotted them in the World more pleasant and easy. It's very rare that a natural *Turk* makes Physick his Profession and Study; they that practise it, for the most part are *Greeks* and *Jews*, who know nothing of Chymical Medicines, but follow the usual Methods which they have learnt in *Italy* and *Spain*, the former studying in *Padua*, and the other usually at *Salamanca*, where they pass for good Catholics.

Their Skill in Agriculture is very mean, they have several little Trenches in their Gardens to convey Water where it may be most necessary, for their Plants and Flowers: they know little or nothing of manuring their Grounds. Sometimes they burn their Fields and Vineyards after Harvest and Vintage, partly to destroy the Vermine, and partly to enrich the Soil. They tread out their Corn with Oxen, drawing a square blank Board, about a foot and a half, or two feet over, studded with Flints; and winnow it upon their Threshing-Floors in the open Air, the Wind blowing away the Chaff: They feed their Horses with Barley and chopt Hay, of which last they make but little, and they have scarce any Oats at all amongst them. In a word, they usually till no more Ground than serves to support themselves.





C H A P. XIV.

Of the several Arts used by the 'Turks to increase their People, without which the Greatness of their Empire could not continue nor be increased.

THERE never was any People that laid the Foundations and Designs of a great Empire, but first thought how to make it populous; and the *Turks*, during the continuance of their Empire, have not been ignorant of this Truth: for no People in the World have ever been more open to receive all sorts of Nations to them than they, nor have used more Art to increase the number of those that are called *Turks*. And 'tis strange to consider, that from all parts of the World some of the most dissolute and desperate in Wickedness, should flock to these Dominions, to become Members and Professors of the *Mahometan* Superstition, in such a manner, that now the Blood of the *Turks* is so intermixed with that of all sorts of Nations and Languages, that none of them can derive his Lineage from the antient Blood of the *Saracens*. This sort of Enfranchisement these Infidels call *becoming a Believer*; for they joining with it a point of Religion, not only the Proffers of the good things of this Life, but also of Delights in the World to come, make the Arguments and Allurements the more prevalent: and the same Opinion prevailing among them as all the World over, *That 'tis a meritorious Work to make Profelytes*, there is scarce any who hath Money to purchase a Slave, but will procure one young and fit for any Impression, whom he may name *his Convert*, and gain Reputation among his Neighbours of having added to the number of the Faithful. Of all that annually are added to the Profession of *Mahomet*, none can forsake it on lower terms than Death and Martyrdom for Christ; which causes many,

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whose Consciences, tho' touched with the denial of their Saviour, yet having not Grace or Courage to assert their Faith on so hard a Lesson, grow desperate and careless, and so die in their Sin. This sort of People become really *Mahometans*: some thro' Custom, and their own Lusts, are fully persuaded of the Truth of that Profession, and have proved more fatal and inveterate Enemies to Christianity, than the natural *Turks*; which is manifest, if we consider, that all the Successes they have had, and Exploits done at Sea, have been performed by such as have denied the Christian Faith.

It was a Custom formerly among the *Turks* every five Years to take away the Christians Children, and educate them in the *Mahometan* Religion, whereby they increased their own People, and diminished and enfeebled the Force of the Christians. But that Custom now in a great measure is grown out of use, thro' the abundance of *Greeks*, *Armenians*, *Jews*, and all Nations where the Iron Rod of the *Turkish* Tyranny extends, who flock to enjoy the imaginary Honour and Privilege of a *Turk*. And indeed it is no wonder to human Reason, considering the Contempt and Oppression to which poor Christians are exposed, and the Ignorance in their Churches, occasioned thro' the Poverty of the Clergy, that many should be found who desert their Faith; but 'tis much rather to be wondered at, that there is still maintained amidst so much Opposition, and in despite of all Tyranny and Arts contrived against it, an open and publick Profession of the Christian Faith.

The *Turks* have another extraordinary Supply of People from the *Black-Sea*, sent them in by the *Tartars*, who with their light Bodies of Horse make Incursions into the neighbouring Territories of the Christians, and carry with them a Booty of whole Cities and Countries of People, most of which they send to *Constantinople* to be sold, and this is the chief Trade and Commodity of their Country. It's sad to see what numbers of Saicks, or *Turkish* Ships, come sailing thro' the *Bosphorus* freighted with poor Christian Captives of both Sexes and all Ages, carrying off the Main-rop a Flag, either as a mark of Triumph, or else of the Ware and Merchandize they carry. Indeed
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the Number of Slaves brought annually to *Constantinople* is uncertain, they being sometimes more, sometimes less, according to the Wars and Successes of the *Tartars*: But it has been calculated some Years since, from the Registers of the Customs of *Constantinople* only, that there were imported one Year with another at least 20000; among which the greatest part being Women and Children, with easy Persuasions and fair Promises become *Turks*; the Men being ignorant, and generally of the *Muscovite* Nation, partly by Menaces and Fears, partly by good Words and Allurements of Rewards, despairing of Liberty and Return to their own Country, renounce all Interest in the Christian Faith.

Of this sort of Medley most of the *Turks* are composed at this day, and by the Fecundity of this Generation the Dominions of the Empire have flowed; for the *Turks* themselves, tho they are allow'd Polygamy, and a freer Use of divers Women tolerated them by their Law, than the Severity of the Christian Religion doth permit, are yet observed to be less fruitful in Children than those who confine themselves to the chaste Embraces of one Wife. Indeed we have heard that in former times there have been particular Men among the *Turks*, that have severally been Fathers to an hundred Children; but now, thro the detestable Vice of Sodomy, which the *Turks* pretend to have learned of the *Italians*, and is now the common and professed Shame of that People, few prolific Families are found among them, especially among Persons of Quality, who have Means and Time to act and contrive their Filthiness with the most Deformity. So little is Mankind propagated, that many have thought, were it not for the abundant Supplies of Slaves, and considering the Summer-Slaughter of the Plague, and Destructions of War, the *Turk* would have little cause to boast of the vast Numbers of his People; of which the Successes of the Christians against them in the late Wars, whereby they were prevented of the usual means in a great measure of being supply'd with Slaves as formerly, is a great Instance, their People growing thin, and their Armies dwindling apace. So that certainly the principal means to compleat the Ruin of this Empire, will be to prevent

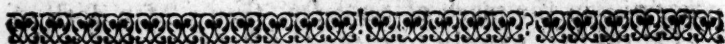
the taking so many Captives, or to intercept them, whereby in time they would not only find a want of Servants, but a Decay and Scarcity of Masters too: since these Slaves, as above-mentioned, turning *Turks*, are capable of all Privileges; and being commonly manumitted by their Patrons, thro the help of Fortune, arrive equally to Preferment with those who are of the antient *Mahometan* Race. It's no small Inducement to the vulgar People, who are most commonly won with outward Allurements, to become *Turks*; that when they are so, by a white Turbant, or such a particular Distinction of Honour, they shall be distinguish'd from other Sects (all People among the *Turks* being known by their Heads, of what Religion or Quality they are) and so may be the better directed where they might have a Privilege to domineer and injure with the most Impunity. If we consider how delightful the Mode is in *England* or *France*, especially to such as are of a gay Humour, that nothing seems handsome or comely but what is dress'd in the Fashion and Air of the Times; we shall not wonder if the vain and ignorant among the Christians, born and educated in those Countries, should be deluded with the Fancy and Enticement of the *Turkish* Mode, and be contented to despoil themselves of the Garments of Christian Virtues, to assume a Dress more comely and pleasing to the Eyes of the World. Thus the *Britons* and other Nations, conquered by the *Romans*, began to fancy their Language, Habit, and Manners, as well as their Feasts and Buildings, which they accounted to be Humanity and Refinement of their own Manners; but, as *Tacitus* says, *Pars Servitutis erat*, it was a signal Symptom of their Subjection.

Indeed it's worth a wise Man's Observation, how gladly the *Greeks* and *Armenian* Christians imitate the *Turkish* Habit, and come as near it as they dare; and how proud they are when they are privileg'd upon some extraordinary Occasion to appear without their Christian Distinction. And thus the *Turks* make their very Habits a Bait to draw some to their Superstition, Riches to allure the Covetous, Rewards and Hopes to affect the Ambitious, Fears and Terrors of Death the Cowardly and Timorous, and by all means to work on the Dispositions and Humours of Men, to make Ad-
ditions

ditions to their Kingdom. Such as adhere to the Christian Faith they make no account of, and value no otherwise in the place of Subjects, than a Man doth of his Ox or Ass, merely to carry the Burdens, and to be useful and servile in slavish Offices; they are oppressed, and their Goods and Estates (gained with Labour and the Sweat of their Brows) liable to the Rapine of every Great Man. They are disarmed, and never exercised in War, whereby they become effeminate, and less dangerous in Rebellion. In short, the Oppression of the poor Christians under the *Turks* is worthy of all Compassion; how poor they are become, how their former Wealth is exhausted, how the Fertility of their rich Soil is drained and made barren by poisonous Suckers: So that it is evident that the *Turkish* Design has been no other than by impoverishing and enfeebling the Interest of Christianity, to draw Profelytes and Strength to their own Kingdom. But they had in all probability been cured of this long since by the Christians Arms, and driven out of *Europe*, had not a late Prince nearer home begun a War, and made so great a Diversion in favour of them.

Now, in consideration of these Difficulties and Hardships, some sort of poor Christians, either actually subject to the *Turkish* Tyranny, or Borderers on them, who often feel the Misery of their IncurSIONS, being fearful of their own Constancy in the Faith, have contrived ways to preserve themselves from any other Profession; wherefore in *Mingrelia*, the Christians, at the Baptism of their Children, make a Cross in their Hands; and in *Servia* their Custom is to make it on their Foreheads with the Juice of a certain Herb, the Stain whereof never wears out: So that some of these Nations, who become Renegadoes to the Christian Faith, bear always a Badge and Note of Designation about them to an holy Profession, which may serve to upbraid their perfidious Desertion of the Faith, the Cross on the Forehead appearing for a plain Discountenance of the white Turbant upon their Heads. By which well-intended Art many of these Christians have, notwithstanding Fears and Despair of Liberty, and Promises of Reward, thro the Apprehension of this Incongruity between the Cross and
Banner

Banner of *Mahomet*, preserved themselves firm to their first Colours.



C H A P. XV.

The Manner of receiving foreign Ambassadors amongst the Turks, and the Esteem they have of them.

THERE was no Nation ever so barbarous, as not to acknowledge the Office of an Ambassador sacred and necessary :

Sanctum Populis per sacula nomen.

The Alcoran it self calls this Office inviolable ; and it is a *Turkish* Canon, *Elchi zaval yoketer, Do not hurt an Ambassador* : so that the *Turks* do confess themselves obliged by their own Law to Rules of Civility, courteous Treatment, and Protection of Ambassadors. The greatest Honour they shew to any foreign Minister, is to him that comes from the Emperor, because his Confines are contiguous to theirs, and they have had occasion more frequently than with other Christian Princes to try the Power of the Imperial Sword ; and most of all in the late Wars, very much to the weakning and diminution of their Strength, which made them more than ordinary civil to the Emperor's Ambassador and his Retinue : so that it may be truly enough said, *they have been beaten into better Manners*. But to be more particular : An Ambassador coming from the Emperor, as soon as he enters the *Ottoman* Dominions, has his Charges defray'd by the Sultan, according to the Importance of the Business and Negotiation he is design'd to, till the time of his Return ; and a Resident continuing in Ordinary hath in like manner his constant Allowance. As it has always been a Custom among the *Eastern* Princes to send Presents to one another, as Tokens of Friendship and Amity ;

so the Emperor, by antient Custom and Agreement, is obliged to send, by his Ambassadors to the Porte, Presents and Gifts, as Offerings of Peace; and on the contrary, the Grand Signior is bound to recompense the Embassy with another from himself, and adorn it with Presents of equal Value with those which were sent him; nay, the Presents made by his Ambassador at *Vienna* after the Peace, were more magnificent than any that ever were made on either side; which undoubtedly must be very much contrary to the haughty Disposition of the proud *Turk*: But we may well conjecture from whence this Fit of Liberality and Humility did proceed.

But Ambassadors and Representatives from other Princes, who have their Dominions more remote, and whose principal Design is esteemed for the Promotion of Trade and Commerce, as the *English*, *French*, and *Dutch*, are always admitted with their Presents; which the *Turk* by Prescription calls his Right, and judges not himself obliged to return the like, esteeming the Capitulations and Articles he makes with those Princes, Privileges and Immunities granted their Subjects. The Ceremonies they use at the Audience of every Ambassador (as in all Parts of the World) are acted most to set off the Glory of the Empire, and represented with such Advantages as may best afford a Theme for an Ambassador's Pen to describe the Riches, Magnificence, and Terror of the *Ottoman* Power. The Audience with the Grand Signior (having first passed a Compliment with the Prime Visier) is commonly contrived on Days appointed for payment of the Janizaries, which is every three Months; and with that Occasion the Order and Discipline of the Militia, the Money and Stipends that are issued forth, are there exposed to the Observation of the publick Minister. The Money is brought into the Divan, and there piled up in Heaps, where the Ambassador is first introduced, and seated on a Stool covered with Crimson-Velvet, plac'd near the Prime Visier, and other Visiers of the Bench. As soon as the Money is paid out to the Chief of every Oda, or Chamber, who afterwards distributes it among the Soldiers, a plentiful Dinner is prepar'd for the Ambassador; who, together with the Prime Visier, and other Visiers of the Bench,

Bench, and Tefterdar, or Lord Treasurer, are seated at the same Table ; which is not raised so high as the Tables we use, but somewhat lower, covered over with a large Volder of Silver, wherein the Dishes are set, without Ceremony of Table-Cloth or Knives. There are two Tables more in the same Room for the chief Attendants of the Ambassador, and other Personages among the *Turks* of chief Note and Quality. The Dishes are serv'd in by one at a time, which as soon as touched or tasted are taken off, to make room for another ; and thus you have a Succession of three-score or fourscore Services, all the Dishes being China, worth about an hundred and fifty Dollars a-piece, which are reported to have a Virtue contrary to Poison, and to break with the least Infusion thereof, and for that reason looked upon to be more useful for the Grand Signior's Service :

*Nam nulla Aconita bibuntur
Fœtilibus, &c. Juv.*

When Dinner is over, the Chiaux Bassa, or Chief of the Pursuivants, conducts the Ambassador with some of his Retinue to a Place apart, where there are several gay Vests, or long Garments made of Silk with divers Figures, presented them as a Token of the Grand Signior's Favour ; which the Ambassador first putting on, and then the others, to the number of eighteen or nineteen, attended with two Capigi-Bassas, or Chief of the Porters, Persons of good Esteem in that Court, with Silver Staves in their hands, he is conducted nearer towards the Grand Signior's Presence. Then follow the Presents brought by the Ambassador, which are carried to the best advantage to the Eye, and are delivered to Officers appointed to receive them. The Courts without are full of Janizaries, amongst whom is observ'd so profound a Silence, that there is not the least Noise or Whisper to be heard ; and the Salutation they give their principal Officers as they pass, bowing together at the same time, is warlike, and yet courtly, and favours of good Discipline and Obedience.

The Ambassador then is brought to a great Gate near the Audience, the Porch whereof is filled with
white

white Eunuchs, clothed with Silks and Cloth of Gold. Farther than this none is suffered to proceed, besides the Secretary, Interpreter, and some others of the best Quality. At the Door of the Audience-Chamber is a deep Silence, and the Murmuring of an adjacent Fountain adds to the Solemnness of the thing; and there is no other Guard there but a white Eunuch. Here a Pause is made, and they tread softly in token of Fear and Reverence, so as not to disturb with the least noise the Majesty of the Sultan: For Access to the *Eastern* Princes was always difficult, and not permitted with the same Familiarity as has been practised among the *Romans* of old, and is at this day with us, where the Sight of the King is his own Glory and the Satisfaction of his Subjects: for 'tis with the *Turks* as it was with the *Parthians*, when they received *Venones* their King, educated in the *Roman* Court, who conforming to those Manners, says *Tacitus*, *Irridebantur Græci Comites, prompti Aditus, obvia Comitatus, ignota Parthis virtutes*: The Affability and Easiness of Address to their Prince, was a Scandal to the Nation. At the Entrance of the Audience-Chamber hangs a Golden Ball studded with precious Stones, and about it great Chains of rich Pearl; the Floor is covered with Carpets of Crimson Velvet, embroider'd with Gold Wire, in many places beset with Seed-Pearl. The Throne where the Grand Signior sits, is raised a small height from the Ground, supported with four Pillars plated with Gold; the Roof is richly gilded, from which hang Balls that seem to be of Gold: the Cushions he leaned upon, as those which lay by, were richly embroidered with Gold and Jewels. Now in this Chamber, upon this Occasion, remains no other Attendance besides the Prime Visier, who stands at the Grand Signior's right Hand with Modesty and Reverence. When the Ambassador comes to appear before the Grand Signior, he is led in and supported under the Arms by the two Capighi-Bassas before-mentioned, who bringing him to a convenient Distance, laying their Hands upon his Neck, make him bow till his Forehead almost touch the Ground, and then raising him again, retire backwards to the farther part of the Room; the like Ceremony is used with all the rest that attend the Ambassador, only that they make

make them bow somewhat lower than him. Now the Reason of this Custom, as *Busbequius* observes, was, because that a *Croat* being admitted near to *Amurath*, to communicate something to him, made use of that Opportunity to kill him, in revenge of the Death of his Master *Marcus*: But the *Turkish* History says, this was done by one *Miles Corbelitz*, who after the Defeat given *Lazarus* the Despot of *Servia*, rising from among the Dead, had near access to the Presence of *Amurath*. The Ambassador at this Audience hath no Chair set him; but standing, informs the Grand Signior by his Interpreter the several Demands of his Master, and the Business he comes upon, which is all penned first in writing; which when read, is with the Letter of Credence consigned into the hands of the Prime Visier, from whom the Answer and farther Treaty is to be received.

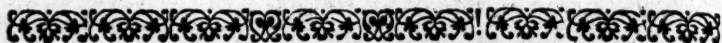
But tho the *Turks* make these outward Demonstrations of all due Reverence and religious Care to preserve the Persons of Ambassadors sacred and free from Violence; yet it is apparent by their Treatment and Usage of them in all Emergencies and Differences between the Prince they came from and themselves, that they have little esteem of the Law of Nations, or place any Religion in the maintenance of their Faith: for when a War is proclaimed, the Ambassador is immediately either committed to close Imprisonment, or at least to the Custody or a careful Guard, confined within the limits of his own House; and of this there have been frequent Examples in the Persons of the Bailoes of *Venice*, *French*, *German*, *Dutch* Ambassadors, and others. But what ill Fate soever attended the Ministers of those Princes in this barbarous Court, the Ambassadors from the Kings of *Great Britain* have never incurred this Dishonour and Violation of their Office. The Negotiations and Differences, since the *English* Trade hath been opened in *Turkey*, hath been various and considerable, and Matters as to the Security of Ambassadors and Merchants have been often reduc'd to a doubtful Condition, as far as Words and rough Language, full of Choler and Menaces, might make a sober Man suspicious of a greater Ruin; and yet, thro the Constancy, Prudence, and good Fortune of Ambassadors, the *Turkish* Rashness hath not drawn

Ch. 15. *The Maxims of the Turks.*

47

drawn upon themselves the Guilt of violating their Persons, but have either prevented Troubles in the beginning, or wisely compounded them before they made too far a Breach.

Now the Reason of the *Turks* irreverend Carriage towards the Persons of Ambassadors, contrary to the Custom of the antient *Romans*, and of all other gallant and civilized People, is an Apprehension and Maxim that they have receiv'd; ' That an Ambassador is endued with two Qualifications; one of representing to the Grand Signior the Desires of his Prince, the Breach of Articles or Leagues, the Aggrievances or Abuses of Merchants trading to his Dominions, that so Satisfaction and Amendment may be made; and the other, that he remains in the nature of a Hostage, called by themselves *Mahapons*, or Pledge, by which he becomes responsible for what is acted by his Prince contrary to the Capitulations of Peace, and remains for a Pawn for the faithful and sincere Carriage of his Nation, and as Security to insure what Goods belonging to *Turks* are laden on their Vessels.' And here it is worth observing, that the *Turks* make no Difference in Name between an Ambassador, Resident, Agent, or any petty Messenger sent or residing upon any publick Affair; the Name *Elihi* serves them to express all, tho they have the Name of *Kapikahya*, which signifies an Agent at Court, and is commonly attributed to those who reside at the Porte for the Princes of *Moldavia*, *Wallachia*, and also for the Agents of *Bassas*, every one of which hath his Minister at the Court to send him Advices, and to answer for him if any thing should be represented amiss. And tho the *Turks*, upon the account of Ruptures and other Discontents, lose their Respect towards the Persons of Ambassadors; yet still 'tis commendable in them, that they commonly abstain from the Spoil and Plunder of Merchants with whose Prince they are at Enmity: for they look on Merchants as Persons whose Profession is best advanced by Peace, and, to use their own Comparison, like to the laborious Bee which brings Honey to the Hive, and is innocent, industrious, and profitable, and therefore an Object of their Compassion and Defence.



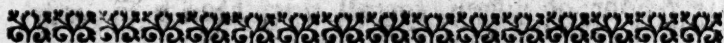
C H A P. XVI.

How Ambassadors and Publick Ministers are to govern themselves in their Negotiations and Residence among the Turks.

AMBASSADORS in Turkey have great need both of Courage and Circumspection, as well as Wisdom, to dissemble with Honour and discreet Patience, seeming to take no notice of Affronts and Contempts; for this rude People cannot temperate their Tongues, even when they would seem to put on the most courteous Deportment and Respect towards Christians. It's remarkable, that when once the French Ambassador, Monsieur de la Haye, sent advice to the Grand Visier Kuperlee, that his Master had taken the strong City of Arras from the Spaniards, and obtained other Advantages in Flanders, supposing the Turk outwardly would have testified some joy at it, and return a congratulatory Answer; instead thereof, the Visier's Reply was only this: *What is it to me, whether the Dog worries the Hog, or the Hog the Dog, so my Master's Head be but safe?* Intimating, he had no other Esteem for Christians than as Savages or Beasts; and with no other Answer than this, due to an officious Courtship towards the Turk, the Messenger returned. But to the matter in hand. An Ambassador in this Court ought to be very circumspect and careful to avoid any occasion of having his Honour blemished, or of incurring the least Violation of his Person; for afterwards, as one baffled in his Reputation, he becomes scorned, loses his Power and Interest, with all Esteem of his Worth and Wisdom; for having endured one Affront, their Insolence soon eggs them on to trespass farther on his Patience. For certainly *Turks*, of all Nations in the World, are most apt to trample on those that lie under their Feet; as, on the contrary, those that are in repute among

among them, may make the best and most advantageous Treaties here of all the Parts of the World. To reply according to the Pride and Ignorance of a *Turk*, is nothing else but to blow up Fire into a Flame; to support with Submission and a pusillanimous Spirit his Affronts and Indignities, by negotiating faintly and coldly, is to add fuel to the burning Piles: But solid Reason and Discourse, with chearful Expressions, Vivacity and Courage in Argument, is the only manner of dealing and treating with them. That which is called *Good-Nature*, and a *flexible Disposition*, is of little use to a publick Minister in his Treaty with the *Turks*: a punctual Adherence to former Customs and Examples, even to obstinacy, is the best and safest Rule; for the conceding of one Point emboldens them to demand another, and so on. One Act or two of favour is enough afterwards to introduce a Custom (which is the principal part of their Law) and to make that which is merely voluntary and of Grace, to become of obligation. But a principal thing which a publick Minister ought to mind, is to furnish himself with brisk, eloquent, and intelligent Interpreters; brisk, I say, because often-times the Presence is great they appear before, and the Looks of a barbarous Tyrant big and sour; and it has been known that an Ambassador hath been forced to interpose himself between the Fury of the Visier and his Interpreter, whose offence was only the delivery of the words of his Master: Some of whom, for all that, have been imprisoned or executed for such a cause. Now the reason of this Tyranny or Presumption in these Prime Officers over the Interpreters, is, because they are usually the natural-born Subjects of the Grand Signior, and therefore ill bear the least misplaced word, or such as favours of contest from them; not distinguishing between the Sense of the Ambassador and the Explication of the Interpreter. And therefore it would be of use to us in *England*, as well as to some of our Neighbours, to breed up a Seminary of young Men of sprightly and ingenious Parts, to be qualified for that Office; who may with less Danger to themselves, Honour to their Master, and Advantage to the Government, express boldly, and without minting, whatever is commanded by, or declared to them by their Master.

It's certainly a good Maxim for an Ambassador in this Country not to be over-curious in procuring familiar Friendship with *Turks*; a fair Comportment towards all in a moderate way is cheap and secure: for a *Turk* is not capable of a real Friendship towards a Christian; and to have him called only, and thought a Friend, who is in Power, is an Expence without Profit. For in great Emergencies, and necessitous Times, when their Assistance is most useful, he must be bought again, and his Friendship renewed with Presents and farther Expectations. However this way of negotiating by Presents and Gratuities, is so much in use among them, that, to speak truly, scarce any thing can be obtained without it. But it is the Minister's Wisdom to dispose them with Honour, Decency, and Advantage; for there are, and ever have been, two or three powerful Persons at Court, who in all times carry the chief sway, and command all; and these must necessarily be treated with Respect, and often sweetned with Gratuities. He that hath Money may doubtless make Friends when he needs them, and thereby secure his Capitulation and Privilege, purchase Justice, and (if his Stock will hold out) act any thing that can reasonably be imagined; yet 'tis the most profitable and prudent way to refer something to Friendship and good Correspondence, not to refer all to mere Force and Power of Money.



C H A P. XVII.

The Regard the Turks have to their Leagues with Foreign Princes.

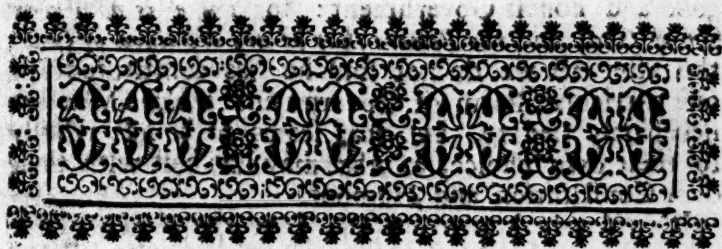
AS the Christian Religion teaches Humility, Charity, Courtesy, and Faith towards all that are within the Pale of Human Nature, so the *Mahometan* Superstition furnishes its Followers with Principles that not only abhor the Doctrines, but also the Persons of those whom they term Unbelievers. Their fordid Extract, and ill Breeding, makes them insolent in

in Prosperity ; and their Victories and Spoils upon Christians in former times have rendered the Arms and Force of other Parts contemptible in respect to theirs. Now upon the consideration of the Vileness of Christianity, they assume this into a Maxim, *That they ought not to regard the League they have made with any Prince, or the Reasons and Ground of a Quarrel, whilst the Breach tends to the Enlargement of their Empire ;* which consequently tends to the Propagation of their Faith.

Many and various are the Examples and Stories in all Ages ever since the beginning and increase of the *Turkish* Power, of the Perfidiousness and Treachery of this People, which the Reader will meet with in their proper places, according to the Series of the preceding History ; and it has been an old practised Subtilty of them, immediately after some notable Misfortune, to treat of Peace, whereby they might gain time to recollect their Forces and Provisions to prosecute a War : and in case another Rupture should happen on this side of *Europe*, from any unhappy Conjunction of things, the Emperor ought to take good care of his Frontiers in *Hungary*, lest he should be attacked by them when unprovided to receive them. It's no wonder indeed the Disciples should, in a point of so great Liberty and Advantage, follow the Example and Doctrine of their Master ; for *Mahomet*, when overthrown, did the like, and being repulsed at the Siege of *Mecca*, made a firm League of strict Peace and Amity with the Inhabitants. But next Summer having reunited his Forces, he easily surprized and took the City, while the People relying on the late Capitulation, suspected nothing less than the Prophet's Treachery : and that such Perfidiousness as this might not be chronicled in future Ages in disparagement of his Sanctity, he made it lawful for his Followers in the like Case, when the matter related to those whom they accounted Infidels, and of a different Persuasion, neither to regard Promises nor other Engagements ; as may be read in the Book of the Institutions of the *Mahometan* Law, called *Kitab Hadain*. It's the usual Form and Custom, when they spy an Advantage over any Country, wherewith they have no sufficient ground to quarrel, to demand the Mufti's

Opinion for the Lawfulness of War, who, without consulting any other than the Utility of the Empire, in conformity to the foregoing Precedent of his Prophet, passes his Fetfa, or Sentence, whereby the War becomes warrantable, and the Cause justified and allowed. Indeed there have been Breaches of Leagues too often among Christians, and some of the Gentlemen of the Church of *Rome* have strained matters so far for the good of Mother-Church, as to alledge *there is no Faith to be kept with Hereticks*. But we never read that Perfidiousness by Act and Proclamation was allowable, or that it was holy to be faithless, till the Doctors of the *Mahometan* Law by their Prophet's Example recorded and commanded this Lesson, as a beneficial and useful Axiom to their Disciples. Why some Men therefore should so much extol the *Turks* for their Morals, seems to be a Paradox at first sight; but surely they never consulted the Rules of their Religion, nor read their History, to which for their better Information we do refer them.





OF THE
Turkish Religion.

B O O K II.

C H A P. I.

Of the Religion of the Turks in general.

THE Civil Laws appertaining to Religion among the *Turks* are so confounded into one Body, that we can hardly treat of one without the other; for they conceive the Civil Law came as much from God, being delivered by their Prophet, as that which immediately concerns their Religion, and came with the same Obligations and Injunctions to Obedience: and tho' this Polity was a Fiction of some, who first founded certain Governments, as *Numa*, *Solon*, and others, to put the greater Engagements both

of Conscience and Fear upon Mankind; yet that Proposition is in the general true, That all Laws respect Right and Justice, and are tending to a Foundation of good and honest Government: for *there is no Power but of God, and the Powers that he are ordained of God*; tho after all we do not find he has constituted any one particular Form of Government which Men are necessarily tied to, but that seems to be left wholly to their own choice, as what may suit best with their own Constitution and Humour.

It's vulgarly known to all, That the *Turkish* Law was compiled by *Mahomet*, and thence his Superstition is named *Mahometanism*; and therefore we shall a little insist and take a view of the Rites, Doctrines, and Laws of the *Turkish* Religion, which is founded in their Books, that may not improperly be called the *Codes* and *Pandeets* of the *Mahometan* Superstition. The first is the *Alcoran*; the second the *Consent* or *Testimony of Wise Men*, called *Assonah*, or the *Traditions of the Prophets*; and the third, the *Inferences* or *Deductions* of one thing from another. *Mahomet* wrote the *Alcoran*, and prescribed several Laws for the Civil Government; the other Additions, or Superstructures, were composed by their Doctors that succeeded, which were *Ebubeker*, *Omar*, *Osman*, and *Haly*; the Caliphs of *Babylon* and *Egypt* were other Doctors and Expositors of their Law, whose Sentences and Positions were of Divine Authority among them. But their esteem of being Oraculous failing with their Temporal Power, that Dignity and Authority of infallible Determinations was by dint of Sword transferred to the *Turkish* Musti. And tho there is great diversity of Opinions among the Doctors, as touching the Explication of their Law, yet he is accounted a true Believer, who observes these five Articles as Fundamentals of the Law, to which every *Mahometan* is obliged.

The first is, *Cleanness in the outward parts of their Body and Garments.*

Secondly, *To make Prayers five times a day.*

Thirdly, *To observe the Ramazan, or Monthly Fast.*

Fourthly,

Fourthly, *To perform faithfully the Zehat, or giving of Alms, according to the proportion prescribed in a certain Book wrote by the four Doctors of theirs, called Asan, Embela, &c.*

Fifthly, *To make their Pilgrimage to Mecca, if they have means and possibility to perform it.*

But the Article of Faith required to be believed, is one, *That there is but one God, and Mahomet is his Prophet.*

Other Rites, as Circumcision, the Observation of *Friday* for a Day of Devotion, Abstinence from Swines Flesh, and from Blood, (as they say) are amongst the five principal Points, because they are enjoined as trials and proofs of a Man's Obedience to the more necessary Law,



C H A P. II.

Of the Toleration that Mahometanism in its infancy promised to other Religions, and how that Agreement was afterwards observed.

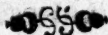
WHEN *Mahometanism* was first weak, and therefore put on a modest Countenance and favourable Aspect for the devouring of Mankind, it found a great part of the World illuminated with Christianity, tho' greatly disturbed by the Heresies of *Arius* and *Nestorius*; yet it began to be guarded not only with its Patience, Long-suffering and Hope, but also with its Fortifications, the Arms and Protection of Emperors and Kings. So that *Mahometanism* coming on then at a disadvantage, and having a hard Game to play, judged it her best Policy to make proffers of Truce and Peace between the Christian and its own Profession: and therefore in all places where its Arms were prevalent and prosperous, proclaimed a free

Toleration to all Religions, but especially in outward appearance courted and favoured the Christian, drawing its Tenets and Doctrines in some conformity to that Rule, confessing CHRIST to be a Prophet, and greater than *Moses*; that he was born of a Virgin; that *Mary* conceived by the Smell of a Rose; and that the Blessed Virgin was free from Original Sin, and the Temptations of the Devil; that CHRIST was the WORD OF GOD, and is so stiled in the *Alcoran*, cured Diseases, raised the Dead, and worked many Miracles, and by his Power his Disciples did the like. In this manner they seemed to make a League with Christianity, to be charitable, modest, and well-wishers to its Professors.

But as *Grotius* rejects *Mahomet's* original Instrument for tolerating Christianity, which is in the French King's Library, as a Forgery, so the learned Dean of *Norwich*, Dr. *Prideaux*, says he had good reason so to do; for it bears date in the fourth Year of the *Hegira*, when *Mahomet* was not in a condition to speak in that Language, which he is made to do in that Writing; nor was his Power then so formidable, as to move any to pray for his Protection, he having not long before been overthrown and beaten at the Battel of *Ohad*, and at the time this Instrument bears date (which was the fourth Month of that Year) not fully recovered from that Blow, but was in the lowest Circumstances he had at any time been in, since his taking up the Sword for propagating of his Imposture. And there is another Particular in it, adds the Dean, which manifestly discovers the Forgery. It makes *Moawias* the Son of *Abu Sophian*, to be the Secretary to the Impostor, who drew the Instrument, whereas 'tis certain, that *Moawias*, with his Father *Abu Sophian*, was then in Arms against him; and it was not till the taking of *Mecca*, which was four Years after, they came in unto him, and to save their Lives embraced the Imposture.

Accordingly *Mahomet*, as soon as his Government increased, and that by Arms and Artifices he had secured his Kingdom, writes the Chapter of the Sword, called so, perhaps because the first words are often engraven on the *Turks* Scimiters made at *Damascus*, their Bucklers, and other sorts of Arms; and another Chapter

Chapter in the *Alcoran*, called the Chapter of *Battel*, (which is always read by the *Turks* before they go to fight) and therein his modest words, [*If you adore not what I adore, let your Religion be to you, and mine to me*] and other Promises of Toleration and Indulgence to the Christian Religion, were changed to an harsher Note, and his Edicts were then for Blood and Destruction, and the enslaving of Christians. And this is that sort of Toleration the *Turks* give the Christian Religion; they know they cannot force Mens Wills, nor captivate their Consciences any more than their Bodies. But what means may be used to render them contemptible, to make them poor, their Lives uncomfortable, and the Interest of their Religion weak and despicable, are practised with divers Arts and Tyranny; so that their Toleration of Christianity is rather to afflict and persecute it, than any Grant or Dispensation of Favour. The *Mahometan* Religion tolerates Christian Churches and Houses of Devotion in places where they have been founded in antient times, but admits not of holy Buildings on new Foundations; they may repair the old Covering and Roofs, but cannot lay a Stone in a new place consecrated to divine Worship; nor, if Fire or any Accident destroy a Superstructure, may a new Strength be added to the Foundation, wherewith to under-prop for another Building: so that at last the Christian Churches in those Dominions must necessarily come to ruin, as many already have submitted to the common Fate of Time; and as it happened in two great and remarkable Fires, of *Galata* first, and then of *Constantinople*, in the Year 1660. that many of the Christian Churches and Chappels were reduced to Ashes, and afterwards by the Care and Piety of the Christians scarce rebuilt, before they were thrown down by publick Order into their former heaps; it being indeed contrary to the *Turkish* Law to permit Churches again to be restored, of which there remained no more than the mere Foundation.





C H A P. III.

Of the Arts wherewith the Mahometan Religion is propagated.

THE *Turks*, tho they offer the specious Outside of the foregoing Toleration, yet by their Law are authorized to force Mens Consciences to the Profession of their Faith; and that is done by various Arts and Niceties of Religion. For if a Man becomes a *Mahometan*, his Children under the Age of Fourteen, tho educated with other Principles, must be forced to the same Persuasion. Men that speak against the *Mahometan* Law, that have rashly at any time of Distraction or Drunkenness promised to turn *Turks*, or have had carnal knowledge of a *Turkish* Woman, must either become Martyrs or Apostates; besides many other Subtilties they have to entrap the Souls of Christians within the entanglements of their Law. Another piece of Policy whereby the *Mahometan* Superstition has increased, is the accounting it a Principle of Religion not to deliver a City or Fortrefs by Consent, or voluntary Surrender, where Mosques have been once built, and *Mahometanism* professed, tho this has not always been true. However, the *Turk* no sooner enters a Town or City by Conquest, but he immediately lays Foundations for his Temples, thereby imposing an Obligation of an obstinate and constant Resolution on the Consciences of the Defendants; which many times have been found to be more forcible and prevalent on the Spirits of Men than all the Terrors and Miseries of Famine, Sword, and other Calamities.

The Propagation of the *Mahometan* Faith having been wholly promoted by the Sword, that Persuasion and Principle in their Catechism, *That the Souls of those who die in the Wars against the Christians, without the help of previous Acts of the performance of their Law, or other good Works, are immediately carried into Paradise,*

Paradise, must necessarily whet the Swords, and raise the Spirits of the Soldiers; which is the Reason that we read of such Multitudes of them that have run evidently to their own Slaughter, and made little Value of their Blood.

Besides, the Success of the *Mahometan* Arms produced another Argument for the Confirmation of their Faith, and made it a Principle, That whatsoever prospers has God for the Author; and by how much more successful their Wars have been, by so much the more hath God been an Owner of their Cause and Religion: and on this ground it is, that the *Turks* do so much abhor the *Jews*, calling them *The forsaken of God*, because they are Vagabonds over all the World, and have no Temporal Authority to protect them. And tho, according to the best Enquiry that can be made, that Report is not true, that they will not admit a *Jew* to become a *Mahometan*, but by turning a Christian first, as a nearer Step and previous Disposition to the Mussulmans Faith; yet 'tis certain they will not receive the Corps of a Renegado-*Jew* into their Cemeteries, or Burying-Places; and the *Jews*, on the other side, disowning any Part or Share in him, his loathed Carcass is thrown into some Grave distant from the other Sepulchres, as unworthy the Society of Mankind.



C H A P. IV.

Of the Power, Office, and Revenue of the Mufti.

THE Mufti is the principal Head of the *Mahometan* Religion, or Oracle of all doubtful Questions in the Law, and is a Person of great Esteem and Reverence amongst the *Turks*. His Election is solely in the Grand Signior, who chuses a Man into that Office, that is always famous for his Learning in the Law, and eminent for a vertuous and austere Life. His Authority is so great amongst them, that when he passes his Judgment in any Point, the Grand Signior himself will

will by no means contradict or oppose it. The Title which he gives unto the Mufti, when he writes to him, is,

To the Esad, who art the Wisest of the Wise, instructed in all Knowledge; the most Excellent of Excellent, abstaining from things unlawful; the Spring of Virtue and true Science, Heir of the Prophetick and Apostolical Doctrines, Resolver of the Problems of Faith, Revealer of the Orthodox Articles, Key of the Treasures of Truth, the Light to doubtful Allegories, strengthened with the Grace of the Supreme Assister, and Legislator of Mankind. May the most High God perpetuate thy Virtues.

The Power of the Mufti is not compulsory, but resolving and persuasive, both in Civil, Criminal, and State-Matters. His manner of Resolves is by Writing: The Question being first stated on Paper briefly and distinctly, he underneath subscribes his Sentence by Yes, or No, or in some other short Determination, called with the addition of these words, *God knows better*; whereby 'tis manifest his Determinations are not esteemed infallible. This being brought to the Cadee, or Judge, his Judgment is certainly regulated according thereunto; and Law-Suits of the greatest moment concluded in one hour, without Arrests of Judgment, Appeals, or other dilatory Arts of the Law.

In Matters of State, the Sultan asks his Opinion, whether it be for Condemnation of any Great Man to Death, or in making War or Peace, or other important Affairs of the Empire, either to appear the more just and religious, or to incline the People more willingly to Obedience: And this Practice is used in Businesses of greatest moment. There is scarce a Viceroy proscribed, or Bassa displaced under pretence of some Crime, or any other Matter of great Change and Alteration designed, but the Grand Signior arms himself with the Mufti's Sentence; for the Nature of Man reposes more Security in Innocence and Actions of Justice, than in the absolute and uncontrouled Power of the Sword: And the Sultan, tho' he is himself above the Law, and the Oracle and Fountain of Justice, yet seldom proceeds so irregularly, as to
contemn

contemn that Authority wherein their Religion hath placed an ultimate Power of Decision in all their Controversies. But sometimes perhaps Queries are sent from the Grand Signior to the Mufti, which he cannot resolve with the Satisfaction of his own Conscience, and the Sultan's Ends; whereby important Affairs, relating to the Welfare of the Government, meet with Delays and Impediments: in which Case the Mufti is fairly dismissed from his Office, and another Oracle introduced, who may resolve the difficult Demands with a more favourable Sentence; if not, he is degraded like the other, and so the next, till one is found ready to prophesy what may be most agreeable to the Interest of his Master. This Office formerly was esteemed more sacred by the *Ottoman* Princes than now; for no War was undertaken, or great Enterprize set on foot, but first his Determination with much Reverence was required, as being that without which no Blessing or Success could be expected: But in these days they are more remiss, tho he is sometimes consulted for Formality-sake; but most commonly the Prime Visier, conceited of his own Judgment and Authority, assumes the Power to himself, and perhaps first does the thing, and afterwards demands the Approbation of it by the Sense of the Law. And herein the Mufti has a spacious Field for his Interpretation; for 'tis agreed that their Law is temporary, and admits of Expositions according to Times, and the Circumstances of Things; and tho they preach to the People the Perfection of their Alcoran, yet the wiser sort hold that the Mufti hath an expository Power of the Law to improve and better it, according to the State of Things, Times, and Conveniences of the Empire: so that they never designed their Law to be a Clog and Confinement to the Propagation of Faith, but an Advancement thereof, and therefore to be interpreted in the largest and most extensive Sense, when the strict Words will not reach the Design intended.

Thus it was once propounded to the Mufti, what Rule should be observ'd in the Devotion of a *Turk* carried a Slave into the *Northern* Parts of the World, where in Winter there is but one Hour of Day, how he might possibly comply with his Obligation of making

ing Prayers five times within the twenty four hours, viz. Morning, Noon, Afternoon, Sun-set, and at an hour and an half within the Night; when the whole Day being but one Hour, admitted of none of these Distinctions. For the resolving of which, the Mufti answered, that God commanded not things difficult, as 'tis in the Alcoran, and that Matters ought to be ordered in conformity to Time and Place; and making short Prayers once before Day, then twice in the hour of Light, and twice after 'tis dark, the Duty was complied with. Another Question of the same nature was proposed to him concerning the *Kiblah*, or Holy Place of *Mecca*, to which they are obliged to turn their Faces in their Prayers; how at Sea where they had no Direction, especially being bad Geographers as the *Turks* commonly are, it was possible to comply with that necessary Formality required in their Devotion? He resolved this Doubt also like the former, prescribing a kind of circular Motion in Prayers, whereby they could not miss of having at some time their Faces towards the Holy City; which, in case of so much Difficulty, was a sufficient Compliance with the Duty. Besides many Cases of this Nature, there are several particular Rules of Conscience determined by him: One of which, as being remarkable enough, take as related by *Busbequius*, that occurred in his time during the War between the Emperor of *Germany*, and Sultan *Solyman*; viz. Whether a few Christians taken Captives by the Grand Signior, might be exchanged for many *Turks* in the hands of the Emperor? It seems the Mufti was much perplexed how to resolve it: for sometimes it seemed as if a *Turk* was much slighted, to be rated under the Price of a Christian; on the other side it appeared want of Charity, and Care of the Interest of the Mussulmans, to neglect real Terms of Advantage on such very small and subtle Points of Formality. In short, he consulted his Books, and declared he found two different Authors of great Authority of contradictory Opinions in this Point; and therefore his Judgment was to incline to that which had most of Favour and Mercy in it.

The Mufti, whilst qualified with that Title, is rarely put to death, but first degraded, and then be-

comes

comes liable to the Stroke of the Executioner : But in Cases of a notorious Crime, or Conviction of Treason, he is put in a Mortar for that purpose kept in the Prison called the *Seven Towers*, at *Constantinople*, and therein beaten to death, and brayed to the Contusion of all his Bones and Flesh.

We come now to the Revenue of this Place, and see whence it arises : But first, we premise, that after the *Mufti* is elected, all the Ceremony used at his Investiture, is this ; he presents himself before the Grand Signior, who clothes him with a Vest of rich Sables of a thousand Dollars value ; then presents him with a thousand Dollars more in Gold, made up in an Handkerchief, which he delivers with his own Hand, putting it in the Fold of his Under-Garment doubled over his Breast. Besides this, he bestows on him a Salary of two thousand Aspers a-day, which is about five Pounds Sterling, than which he has no other Revenue, unless it be the Power of Preferment to some Prebendaries, or Benefices of some Royal Mosques, which he sells and disposes of most to his advantage, without the scruple of Corruption or Simony. By the Sentences he gives, called *Fetfas*, he receives no manner of advantage, tho they cost each of them eight Aspers, but the Fee thereof goes to his Officers. Other Benefits the *Mufti* has little, except only that at his Admission into his Office, he is saluted by all Ambassadors and Residents for foreign Princes, as also by the Agents of several Bassas residing at Court ; none of which come empty-handed, but offer their usual Presents, whereby he collects at least fifty thousand Dollars.

When any *Mufti* is deprived of his Office, without any other Motives than the Grand Signior's Pleasure, he is gratified with an *Arpalick*, or the Disposal of some Preferment in certain Provinces ; and because he is a Person, whose Advice and Counsel is of great Authority with the Grand Signior and Prime Visier, and that his Word and candid Report of Matters is considerable, and his Favour in Sentences much valued, he is therefore courted by all the *Grande*es of the Empire, who know of no other way of reconciling and purchasing the Affections of a *Turk*, than by the Power of Presents, which have a greater Efficacy in them,

them, than all other Obligations or Merit in the World.

So much for the Mufti and his Office. Now as for their Emirs, Parochial Priests, Dervizes, several sorts of religious Orders, antient and modern Sects, you will find them ranked under their proper Heads in the Dictionary to this Work : But we shall say something more particularly of the two prevailing Sects of *Mahomet* and *Haly* in this place, in a distinct Chapter, before we proceed to other Matters.



C H A P. V.

Of the Sects of Mahomet and Haly ; i. e. the Turk and the Persian ; with the Errors of the latter recounted, and confuted by the Mufti of Constantinople.

THE first of these two great Sects hold *Mahomet* to have been the chief and ultimate Prophet, but the latter prefer *Haly* before him ; and tho he was the other's Disciple, and succeeded him, yet his Inspirations they esteem greater and more frequent, and his Interpretations of the Law more perfect and divine. The *Turk* also accuses the *Persian* of corrupting the Alcoran, that they have altered words, misplaced the Stops and Comma's, so that many Places admit of a doubtful and ambiguous Sense : Insomuch that those Alcorans, which, upon the taking of *Babylon*, were brought from thence to *Constantinople*, are separated and compiled in the great Seraglio in a Place apart, and forbidden with a Curse for any to read them : So that the *Turks* call the *Persians* Forsaken of God, Abominable, and Blasphemers of the Holy Prophet. Wherefore when *Selymus I.* made war in *Persia*, he intitled his Cause, *The Cause of God*, and proclaimed the Occasion and Ground of his War to be the Vindication of the Cause of the Prophet, and Revenge of the Blasphemies which the *Persians* had vented against him. And this Hatred is so far rooted in them, that the

the Youth of all Nations are capable of being admitted into the Schools of the Seraglio, except those of *Persia* only, who are looked upon by the *Turks* as a People so far apostatized from the true Faith, and fallen into so dangerous a State by a total Corruption of the true Religion, that they judge them altogether beyond hopes or possibility of Recovery; and therefore give them no Quarter in the Wars, as accounting them unworthy of Life or Slavery. Nor are the *Persians*, on their side, endued with any better Good-Will towards the *Turks*, from whose Customs and Doctrines they estrange themselves as far as may be, rejecting the three great Doctors of the *Mahometan* Law, viz. *Ebebuker*, *Osman* and *Omar*, as Apocryphal, and of no Authority; and have a Custom at their Marriages to erect them three Images made of Paste, or Sugar, at the entrance of the Bridal Chamber; on which the Guests first casting their Looks, leave the Impression of any secret Magick that may issue from their Eyes, to the prejudice or misfortune of the married Couple: For in the *Eastern* Parts they believe there is a strange Fascination innate in the Eyes of some People, who looking attentively on any, as they commonly do on the Bride and Bridegroom in Marriages, produce Macerations and Imbecillities in the Body, and have a singular Quality contrary to Procreation. And therefore when the Guests are entréd, having the Malignity of their Eyes discharg'd on those Statues, they afterwards cut them down and dissolve them. And that it may more plainly appear what Points of Religion are more controverted amongst them, and what Anathema's and Curses are by either side vented against each other, this following Sentence passed by the Mufti *Esad Effendi* upon *Schah Abbas*, Guárdian to the King of *Persia*, called *Sari Halife*, and all the *Persians*, will be a sufficient Testimony and Evidence of their mutual Enmity and Hatred; an Extract whereof has been taken from the Book it self, licenséd and approved at *Constantinople*.

‘ If you had, says he, no other Heresy than the
‘ Rejection of those elevated Familiars of *Mahomet*,
‘ viz. *Omar*, *Osman*, and *Ebubeker*, your Crime would
‘ be so great as not to be expiable by a thousand Years

of Prayer or Pilgrimage in the sight of God, but
 you would be condemned to the bottomless Abyss of
 Hell, and deprived for ever of Celestial Bliss. And
 this Sentence of mine is confirmed by the same Opin-
 ion of the Imams, viz. Imam *Chem*, Imam *Schafi*,
 Imam *Malick*, and Imam *Hambeli*; and therefore
 I friendly admonish you to correct this Error in
 your selves, and likewise in your Scholar King *Ab-*
bas. Nor are you contented to pass with this sin-
 gle Error, whereby you have acquired the name of
Kizil Baschi, that is, *Persian Hereticks*; but you are
 become as abominable as the *Durfi* (a People that
 live about Mount Libanus) of bad Reputation and
 Esteem, corrupted in all Points of Doctrine and
 Manners; so that I cannot but pass this black Sen-
 tence upon you, that 'tis lawful in a godly Zeal to
 kill and destroy you for the Service of God: Your
 Tenents being refuted by *Giafer Effendi*, who hath
 branded the *Persians* for Pagans, and in seventy se-
 ven Places of the Alcoran, and in the very words
 of *Mahomet*, demonstrated the Clearness of their
 Error. If the Christians only for saying there is a Tri-
 nity in God, are condemned for Life and Estate, why
 should the *Persian* expect better Quarter, who is stig-
 matized for Heresy in seventy Places of the Alcoran?
 And one of your abominable Opinions of the first
 Rank is, That you esteem your selves obliged to assem-
 ble at the Mosques, but not to Prayers; for what signi-
 fies your Meeting, if not to Prayers? *Mahomet* him-
 self says, that he who repairs to the Congregation
 without a Design of Prayer, is an Hypocrite and a
 Dissembler, and accursed of God; neither shall he
 be blessed in his House nor Estate, the good An-
 gels will forsake him, the Devils shall attend him,
 nor shall he ever prosper in this World, nor in the
 World to come. In answer hereunto, you say, the
 antient Order of Priests is extinct, that you have
 none whose pious Lives enable to preach or instruct,
 or to be your Leader to Holy Prayer in the publick
 Assembly. Are there pious and holy Persons of the
 Race of *Mahomet* wanting? If there are not, why
 do not you imitate and follow them? But you are
 Enemies, and at open Hostility to the *Mahometan*
 Family;

‘ Family; and excuse your selves from the Use of
‘ Priests or Imams, because their Innocence cannot
‘ equal that of Infants. In this Point, ’tis true, you
‘ have something of Reason; for your Imams are
‘ not only Infidels in Doctrine, but defil’d in their
‘ Conversation: And your King is your High Priest,
‘ frequenting Stews, and the Sties of deformed Lust,
‘ ravishing fair and chaste Wives from their Husbands
‘ Embraces, and that publickly in the Face of the
‘ World, maintaining Concubinage with them; and
‘ where a Prince’s Example makes such things lawful,
‘ his Subjects, whether Soldiers or Lawyers, will make
‘ no scruple to imitate his Actions.

‘ You deny the Verse, called the Covering, in the
‘ Alcoran, to be authentick; you reject the eighteen
‘ Verses, which are revealed to us for the sake of the
‘ Holy *Aische*. At the *Abdest*, or Washing, you hold
‘ it not lawful to wash the bare Feet, but only light-
‘ ly stroke them over. Your Mustachio’s or Hair on
‘ the upper Lip, you never cut; but the Beard on
‘ the Chin, which is the honest Ornament of a Man’s
‘ Face, you cut and clip into what Form you please.
‘ That holy Colour of Green, appropriated to *Mahomet’s*
‘ Banner, which ought only to adorn the nobler
‘ Parts, you in despite of the Prophet’s Honour, with
‘ an unreverend negligence, place it on your Shoes
‘ and Breeches. Wine, which is an Abomination to
‘ the true Observers of the Law, you drink freely of,
‘ without scruple of Conscience; as also in Meats,
‘ you make no distinction between clean and unclean,
‘ but use all with the same indifferency. In short,
‘ should I mention all those seventy Points wherein
‘ you err, and are without all comparison corrupt
‘ and erroneous in, I should swell this to a Volume,
‘ and not attain my End, which is Brevity.

‘ Another sinful Custom you tolerate amongst you,
‘ is, for many Men to be joined to one Woman;
‘ for to which of them can be appropriated the Chil-
‘ dren she bears? What Book have you, or Law, or
‘ Example of any Nation to produce in approbation
‘ of this vile and unnatural Custom? How vile must
‘ those Children be, who are the Issue of such Parents?
‘ That ’tis no wonder there be none found amongst
‘ you worthy the holy Character of a Priest or Judge.

' But you cannot be so irrational, as to deny that assembling in Mosques to Prayer is necessary to divine Service. *Mahomet* himself prayed together with the People, and sometimes preferred *Ebubeker* to celebrate the divine Service, following him as others of the People did. Why do you ask your Pilgrims who come from *Mecca*, what do those four Altars in the Mosque mean, which are the Places of Prayer designed for the four Orthodox Sects? Why do not you take Example from these? But you are still perverse, and obstinate Haters of God, and his Prophet. What can you answer at the Day of Judgment before *Mahomet* and his four Friends? Who being long since dead, you revive their Ashes with Ignominy, erecting their Statues at your Marriages; and afterwards, in contempt, hew them down to yield Pastime, and occasion of Laughter to the young Couple and their Guests.

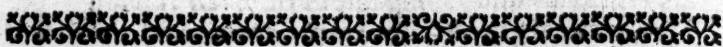
' Was not *Ebubeker* the first converted to the Faith? Was not *Omar* the bravest Champion of the *Mahometan* Religion against the Christians? Was not he, who disposed and distinguished the Chapters of the Alcoran, the chaste *Osman*? Was not *Hali* the bravest and most learned Bearer of the *Zulfekar*, or the Sword with two Points? And were not Imam *Hassan*, and Imam *Hussain*, Martyrs for the Faith in the Desarts of *Kerbela*? Did not *Mahomet* say with his own Mouth, O *Hali*, for thy sake there are two sorts of People predestinated to Hell, one that loves thee, and one that loves thee not? Are not you then that wear red Turbants much to be condemned, being of evil Life and Conversation, and not well inclined to the House of the Prophet, nor the Family of the Faithful, as 'tis written in the Book, called *Aadick*? The Christians preserve the Hoofs of that Ass whereon Christ rode, and set them in Cases of Gold and Silver, and esteem it a great Honour to have their Face, Hands, or Head, touched with so holy a Relick. But you, who profess your selves Disciples of God's Prophet, and derived from the Blood and Family of his Friends, despise so glorious a Title, commanding after the repetition of your Prayers, that is, after *Ezan*, that

' Curses

‘ Curfes and Blafphemies be proclaimed againft thefe
‘ holy Friends and Companions of the Prophet.

‘ Besides this, your Books maintain, and avouch it
‘ lawful to pillage, burn, and destroy the Countries
‘ of the Muffulmans, to carry their Wives and Fami-
‘ lies into Captivity, and, from a Principle of Malice
‘ and Reproach, to convey the Naked thro your
‘ Streets, and expose them to Sale to any Chapman.
‘ Pagans themselves esteem not this honest nor de-
‘ cent; whereby ’tis manifest that you are the most
‘ mortal and irreconcilable Enemies to us of all the
‘ Nations in the World. You are certainly more
‘ cruel to us than the *Seridi*, than the *Kiafers*, the
‘ *Zuidicks*, and *Durziuns*: And, in short, you are
‘ the Sink of all Sin and Uncleannefs; a Christian or a
‘ Jew may hope to become true Believers, but you
‘ can never. Wherefore by virtue of that Authority
‘ I have received from *Mahomet* himself, in confide-
‘ ration of your evil Actions and Infidelity, I pro-
‘ nounce it lawful for any one of what Nation soever,
‘ that is, of the Believers, to kill, destroy, and extir-
‘ pate you: so that as he who kills a rebellious Chris-
‘ tian, performs a meritorious Action in the sight of
‘ God; much rather he who kills a *Persian*, shall ob-
‘ tain a Reward of seventy-fold from the Fountain of
‘ Justice. And I hope the Majesty of God, in the
‘ Day of Judgment, will condemn you to be the
‘ Asses of the *Jews*, to be rode and hackney’d in Hell
‘ by that contemptible People, and that in a short
‘ time you will be both exterminated by us, the *Tar-*
‘ *tars*, *Indians*, and *Arabians*, our Brothers and ASSO-
‘ ciates in the same Faith.





C H A P. VI.

Of the Endowment of Royal Mosques, and in what manner Tithes are given for the Maintenance of their Priests and Religion.

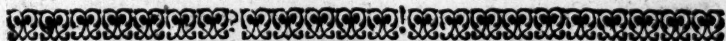
THE *Turks* are very magnificent in their Mosques, and Edifices erected to the Service of God ; and not only in the Buildings, but in the Endowments of them with a Revenue, which records the Memory of the Donor to all Posterity, and relieves many Poor, who daily repeat Prayers for the Souls of such who died with a Persuasion that they stand in need of them after their decease : for those, I say, who die with such a Belief ; for the state of the Soul, till the Day of Judgment, is controverted among the *Turks*, and the Question not decided as a matter of Faith, or as revealed or determined by the *Alcoran*. For there are such large Benevolences given to Places designed for Religious Worship, that as some compute, one Third of the Lands of the whole Empire is allotted and set out to an Holy Use. The principal Mosques, and those best endowed, are them of Royal Foundation, over which the Prime Superintendant is the Kuller Aga ; and 'tis in his power to dispose of all considerable Offices of Ecclesiastical Preferment relating to the Royal Mosques ; which Office makes a great Addition to his Power and Revenue. For there are many of those Mosques in divers parts of the Empire, but especially where the Sultans do or have resided, as at *Prusa*, *Adrianople*, and *Constantinople*. Those of *Constantinople*, are St. *Sophia*, Sultan *Mahomet*, who conquered this City, Sultan *Bajazet*, Sultan *Selim*, Sultan *Solyman*, *Schozade*, or the Son of Sultan *Solyman*, Sultan *Achmet*, and three other Mosques built by the Queen-Mothers, one of which was not long since erected, and richly endowed by the Grandmother of the late Sultan *Mustapha*.

It cannot be expected that an Account should be given of all the particular Revenues belonging to all these Royal Edifices; but 'tis certain they have Rents as noble and splendid as their Founders. We shall therefore give you an instance only in that of *St. Sophia*, built first by the Emperor *Justinian*, and rebuilt by *Theodosius*, which was the Metropolis of old *Byzantium*, and the Mother-Church belonging to the Patriarchal See of *Greece*, and is still preserved for the Use of Divine Worship in the *Turks* way; of whose Revenue, *Mahometan* Barbarism and Superstition hath made no sacrilegious Robbery, but maintained, improved, and added to it in such a manner, that the Income may equal any Religious Foundation in Christendom. So that upon a general Estimate, the Revenue amounts to about 100000 Zechins a Year, which proceeds not from any Lands or Duties raised without the Walls of the City, but all from within; the Sultan himself being a Tenant to that Place, paying an Acknowledgment or Rent of 1001 Aspers per Day, for the Ground whereon the Seraglio stands: The same being, in the time of the Christian Emperors, some part of the Sanctuary or Gardens dedicated to the Use of that stately Temple, which the *Turks* esteemed sacrilegious intirely to separate from the Holy Service, to which it was assigned; tho the admirable Situation thereof renders it unfit for other Habitation, than the Enjoyment of the Sultan, who did therefore think fit to oblige the Land to a Rent, adding the odd Asper as a Signification, that 1000 Aspers were not a sufficient Consideration for the Use of the Church-Lands, and might therefore be augmented by his Successors. The *Turks* report *Constantinople* was taken on a Wednesday, and that on the Friday following (which is the *Turks* Sabbath) the victorious Sultan, then stiled Emperor, went with all magnificent Pomp and Solemnity to pay his Thanksgiving and Devotion at *St. Sophia's*, and that he immediately added an Annual Rent of 10000 Zechins to the former Endowments; for the maintenance of their Imams or Priests, Doctors of their Law, Talismans, and others, who constantly attend there for the Education of Youth, teaching them to read and write, and instructing them also in the Principles of their Law and Religion.

ligion. Other Emperors have since erected near it their Turbem or burying Chappels, in one of which lies Sultan *Selym*, surnamed *Sarbofe*, or the Drunken, with his 100 Children; and therewith have conferred a maintenance of Oil for Lamps and Candles, which burn day and night, and a provision for those who attend there in Prayer for their departed Souls. Besides this Expence, there is daily Provision made for a multitude of Poor, who at certain hours appear at the Gates of the Temple, and receive their daily Sustenance there; whatever Advance there is, as there are yearly Sums laid up in the Treasury, is reckoned with the Riches of the Mosque, and remains for the Service of that Place, as for the repairing and building thereof, in case of Fire or other Accident.

There are, besides the sumptuous Edifices of the Royal Mosques, certain Colleges annexed unto them for Students in the Law; Out-houses, or Kitchens, where the Poores Meat is drest; Hospitals, or Lodging-houses for Strangers or Travellers; Publick Fountains, Shops for Artificers, and whole Streets of low Cottages for Habitations for the Poor, whose Stock reaches not to an higher Rent. All these Appendages bring some Revenue to the Mosque, which is constantly paid in to the Rector or President; but because this is not a sufficient maintenance, there are divers Lands, Villages, Mountains, Woods, and whole Countries assigned to this Use, which are hired out at certain Rents to the benefit of the Mosques, some Rents being paid in Corn, others in Oil, and all sorts of Provisions; and out of every new conquered Country, some part is assigned for the use of Mosques, of modern Buildings. And this is indeed happy, in regard to the rest that is not so set aside; because the Inhabitants enjoy not only particular Privileges and Immunities from thence, but Freedom likewise from the Oppressions of Bassas, and the *Turkish* Soldiery in their March, or of great Persons in their Travelling or Passage from one Country to another, who out of respect to that Lot to which the Places are set aside, abstain from all kind of disturbance and abuse of the People. Other Mosques of less note, so founded by private Persons, and the consent of *Dervises* and other Orders, which

which cannot have their Revenues in Land, like the Mosques of Royal Foundation, have their Estates in Money, bequeathed by Will or Gift of the Living; which being lent out at 18 *per Cent.* produces a constant Rent: and tho Interest for the most part is forbidden by the *Mahometan* Law, yet 'tis allowed for the uses of Mosques and support of Orphans; but in all other Cases looked upon to be abominable. And because the taking up of Money upon Loan, is in some measure necessary, and conducing to the better Subsistence and Being of Trade, and that Men will not lend without some Advantage; the usual way is to borrow Money for a certain time, and in the Writing or Obligation to acknowledge the Receipt [of as much as the Principal and Interest may amount to, and oftentimes double the Capital Sum: which being delivered before Witness in a Bag or in a Purse, the Creditor declaring the Sum to be so much therein, and the Debtor acknowledging the same, the Testimony is valid when the Debt comes to be demanded.



C H A P. VII.

The Nature of Predestination amongst the Turks.

THERE are some so strongly addicted to a strict Predestination, that they will not stick to say God is the Author of Evil, without any Distinctions or Evasions, to acquit the divine Sanctity of the Foulness of Sin, according to the Doctrine of the Manichees; and all in general concur in this Conclusion, That whatsoever prospers, has God for the Author, which was the reason why they did not destroy *Bajazer's* Children, during the time of his War against his Brother *Selymus*, expecting to receive an undoubted Argument of the Will of God therein, from the good or bad fortune of the Father; and from the same Rule they used to conclude much of the divine Approbation,

bation, and Truth of their Religion from their Conquest, and Prosperity of their Arms. They are of opinion, that every Man's Destiny is writ in his Forehead; which Tenet is so firmly radicated in the Minds of the Vulgar, that it causes the Soldiers brutishly to throw away their Lives in desperate Attempts, and to esteem their Bodies no more than Dirt or Rubbish to fill up the Trenches of the Enemy: tho it must be said, especially of late Years, they have not kept constantly to this Opinion, but frequently have shewed their heels to their Enemies. According to this Doctrine, none ought to avoid or fear the Infection of the Plague, *Mahomer's* Precepts being not to abandon the City-house where the Infection rages, because God hath numbred their Days, and predestinated their Fate; and upon this Belief, they as familiarly attend the Beds, and frequent the Company of pestilential Persons, as we do those that are affected with the Stone, Gout, or Ague. And tho they evidently see that Christians, who fly to better Airs, and from infected Habitations, survive the Fury of the Year's Pestilence, when whole Cities of them perish, and are depopulated with the Disease; yet so far is this Opinion rooted amongst them, that they scruple not to strip the contagious Shirt from the dead Body, and put it on their own: nor can they remove their abode from the Chambers of the Sick, it being the Custom in the Families of great Men to lodge many Servants on different Palats in the same room, where Sick and Well lie promiscuously together. From whence it has often happened, that three parts of a Bassa's Family, which have perhaps consisted of two hundred Persons, most youthful and lusty, have perished in the heat of *July* and *August's* Pestilence; and in like manner many whole Families have perished every Summer, and not one Survivor left to claim the Inheritance of the House, for want of which the Grand Signior has become the Proprietor.

Tho the *Mahometan* Law does not oblige them to abandon the City, nor their Houses, nor avoid the Conversation of Men infected with the Pestilence, where their Business or Calling employs them; yet they are advised not to frequent a contagious Habitation where they have no lawful Affair to call them.

How-

Ch.8. *Of the Turkish Religion.*

75

However, it has been observed in the time of the Plague, that the *Turks* have not confided so much in the Precepts of their Prophet, as to have Courage enough to withstand that Dread and Terror of Slaughter which the Sickneſs made, but have upon other preſences fled to private Villages, eſpecially the Cadees and Men of the Law ; who being commonly of more refined Parts and Judgment than the generality of People, both by Reason and Experience, have found a wholesome Air to be a Preſerver of Life ; and that they have lived to return again to their own Houſes in Health and Strength, when perhaps their next Neighbours thro their brutiſh Ignorance have been laid in their Graves.



C H A P. VIII.

Of Marriages and Divorces, and how far Concubinage is indulged by the Turks.

THE State of Matrimony is accounted honourable and holy amongſt them ; tho the Priest, or Churchman, as I may ſay, has the leaſt hand in the Solemnity, the matter being an Action wholly Civil in this Government, as it was antiently in *England*, and performed before the Cadee or Judge : the ſame being in the nature of a Recognizance, whereby the Husband perſonally obliges himſelf to take ſuch an one to Wife, and in caſe of his Death or Divorce, to endow her with a certain Eſtate to remain at her diſpoſal. The Woman is not there preſent, but appears by her Father, or ſome near Relation, and is afterwards by a great Retinue of Women brought covered, ſitting aſtride on horſe-back under a Canopy, to the Habitation of her Bridegroom, who remains at the Gate with open Arms to receive her ; the night before which, there is great Feaſting and Rejoicing. But when the antecedent Ceremonies to the Marriage are performed and compleated, the Houſe is all ſilent, and ſhe is brought into the Bed-Chamber by an Eunuch,

nuch, if she be of Quality ; if not, by some Women nearly related to her, and delivered to her Husband, who is himself to untie her Drawers, and undress her for his Bed. Polygamy is freely indulged to them by their Religion as far as the number of four Wives, contrary to the common Opinion that a *Turk* may have as many Wives as he can maintain ; tho *Mahomet* had nine, and *Hali* fourteen, who being Men more spiritual, and of a more elevated degree, had greater Privileges and Indulgences for carnal Enjoyments.

Indeed the restraint of the number of their Wives is no Precept of their Religion, but a Rule superinduced upon some politick Considerations, or else for the better management of Oeconomies, and to prevent and abate somewhat of the Jealousies, Strifes, and Imbroilments of a Family, which must necessarily arise out of a Rivalship to the Affections of the Husband, who is obliged by Law and Covenants to bestow his Benevolence and Conjugal Affection in an exact proportion of Equality. But lest four Wives should seem too great a Confinement, every Man may freely make use of his Women-Slaves ; and this kind of Concubinage is no way envied by Wives, so long as they have due maintenance, and a reasonable share in the Husband's Bed, which once a Week is due to them by Law. For if any of them have been neglected the whole preceding Week, she challenges Thursday Night as her due, and in that case has Remedy against her Husband by Law ; and if she be so modest as not to sue for one Week's default, she is yet so ingenious as to contrive a supply of her wants. And indeed the Women in this Country, notwithstanding the strictness of their Education in a retiredness from the Conversation of Men, are accounted the most lascivious and immodest of any, and excel in the most refined Subtilties to steal their Pleasures : and as in *Christendom* the Husbands bear the Disgrace of the Wives Incontinency, here the Horns are by the vulgar adjudged to the Father, Brother, and Wife's Kindred ; and the Husband obtaining a Divorce, quits himself of his Wife and Dishonour together. It's very likely, that next to the gratifying of his own Lust, the main Intention of the Institutor of this base Religion, was the Increase of his People by Polygamy. But whatever

ever this course has done antiently with other Nations, or *Mahometans* themselves, we find it does not thrive so well now amongst the *Turks*, the same proceeding either from their accursed Vice of Sodomy, or that God blesses not so much this State of Life, as when the Paucity of Mankind in the Infant State of the World induced a sort of Plea and Necessity for it; tho indeed it may be rather principally attributed to the irreconcilable Emulation and Rivalry of the Wives, who by Witchcrafts and Sorceries (which are very frequent in this Country) either prevent the Fruitfulness of each other, make an abortive Birth, or otherwise their Children to pine and macerate away with secret and hidden Charms. Farther, the Family being not so well regulated and orderly, as under the Conduct and good Housewifry of one Woman, but filled with Turmoils, Brawls, and Dissension, it makes many Men forbear incumbering themselves with so great an Inconveniency; and some, tho Childless, have adhered to a single Wife, preferring their own Repose before the Satisfaction of an Off-spring. » The Children they have by their Slaves are equally esteemed with those they have by their Wives; but yet with this difference, that unless the Father manumises them by his Will, and confers a Livelihood upon them by Legacy, they remain to the Charity of their elder Brother that is born from the lawful Wife, and are his Slaves, and he their Lord and Master; and it is with them, as 'tis in the Civil Law, *Partus ventrem sequitur*: and so from the Loins of the same Father may proceed Sons of a servile and ignominious Condition.

There is another sort of half Marriage amongst them, which is called *Kabin*, when a Man takes a Wife for a Month, or certain limited time, and an Agreement is made for the Price before the Judge. Besides which, the *Turks* have another sort of Marriage very common among them, which is the Conjunction of an Eunuch with a Woman: for even they who are disarmed of all Parts of Virility, do yet take many Wives, and exercise Lust of an unknown and prodigious Nature. There is also one point of Restriction of Matrimony in the *Turkish* Religion, which is very observable, that a *Mahometan* may marry what Woman he will, tho esteemed an Infidel, as a Christian,

tian, Jew, or any other different Profession, provided it be of those who are of a learned Religion, of which Books are wrote to defend and maintain it; except those that are otherwise, as the Sect of *Meiuzee*, who adore the Fire, keeping it always burning in their Temples, and are to be found in *Persia*, but chiefly in the *Mogul's* Country; and also the Gipsy-women are prohibited, who being a Vagabond People without any Religion, but what is fabulous, and having no Literature or Knowledge amongst them, are reputed abominable amongst the *Turks*.

Amongst all the Privileges which the Sultan enjoys above his Subjects, he hath this one less than they, that he cannot marry; but yet he has as many Women that serve his turn, tho never so libidinous. Now this Disease of Marriage in him, has been a Maxim of State, and reckoned amongst the *Turks inter Arcana Imperii*, from the time of *Bajazet* till this present time: the reasons hereof are variously related; *Busbequius* says, that *Bajazet*, after the great Overthrow given him by *Tamerlain*, to his other great Misfortunes and Disgraces, had this one added, of having his Wife *Despina*, whom he entirely loved, to fall into the hands of the Conqueror; whose ignominious and undecent Usage before her Husband's Face, was a matter of more Sorrow and Dishonour to him, than all the rest of his Afflictions: so that ever since, the Sultans, to be freed from the like Misfortunes, take no feminine Companion of their Empire in whom they may be more concerned than in Slaves, or the loss of Goods, Riches, or Estate. But their Policy seems to be of a deeper Design: for they say, the only Sign and Ceremony of a Sultan's taking a Wife, is to endow her with Riches agreeable to her Condition and Quality, not called Kabin, which is a Dowry, but *Pastmaluch*, or Money for her Shoes; which besides Presents, Jewels, or the like, her Revenue ought to be equal to that of a *Valide*, or Mother of the Grand Signior, which is 4 or 500000 Dollars yearly Rent. So that if this Custom were in use, and met with the disposition of some Princes that are amorous and prodigal, the principal Revenue of the Empire would be expended in the Chambers of Women, and diverted from the true Channels wherein they

they ought to run : besides, were it a Custom for the Sultans to take Wives, it would contradict that main Principle of Policy amongst them, of avoiding Alliances and Relations of the Grand Signior abroad. And this was the principal Reason of the Murder of Sultan *Osman*, it being objected against him, that he had married a Sultana, whereby he had contracted Alliances, contrary to the Fundamental Constitutions of the *Ottoman* Empire.

Now the Tie and Solemnity of Marriage amongst the *Turks*, as before-mentioned, is such, that the Woman has no way to discharge her self from it, while the Husband maintains her with Bread, Butter, Rice, Wood, and Flax to spin for her Clothing. There are some other Points pleadable in Law for Divorce in behalf of a Woman, as Impotency and Frigidity in the Husband, or the like ; but the Man hath divers means to acquit himself, and can do it by several Allegations, and may upon aseasy Terms, and on as light Grounds, sue out his Divorce, as was allowed the Jews in cases of dislike, or that she found no Favour in his sight. There are three degrees of Divorce amongst the *Turks*, all which are made before the Judge, and by him drawn out and registred : the first separates Man and Wife only from the same House and Bed, the maintenance of a Wife being still continued ; the second not only separates them in that manner, but the Husband is forced to make good her Jointure or Dowry, promised her at her Marriage, so as to have no Interest either in him or his Estate, and to remain in a free Condition to marry another ; the third, which they call *Quch Talac*, is made in a more solemn and serious manner, with more rigorous Terms of Separation : and then if the Husband repents of his Divorce, and desires to retake his Wife, he cannot by the Law be admitted to her, without first consenting and contenting himself to see another Man enjoy her before his Face ; which Condition is a sufficient Punishment to him for his Levity, which some however have been content to undergo, and have chosen some handsome Youth to enter into their Wife's Bed.



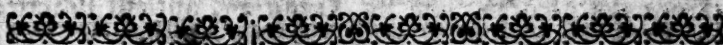
C H A P. IX.

Of the Circumcision of the Turks.

CIRCUMCISION is not reckoned as one of the five Points that constitute a true *Mahometan*, but 'tis only proposed as a Proof and Trial of Man's Obedience to the more necessary Parts of the Law. This Rite of Circumcision is not received by them as an Article or Precept delivered expressly from the Alcoran, but by Tradition, antient Practice and Use among the *Arabians*, before *Mahomet's* Time; delivered originally from *Ismael*, or *Esau*, whose Posterity they are; and from thence they assume the Name of *Ismaelites*. The *Arabian* Doctors affirm, that *Mahomet* himself was born with his Navel cut, and naturally circumcised, perhaps to come up with the same Story related concerning *Moses* by the *Jews*, and some others of the Patriarchs. And it seems in those Countries where Circumcision is practised, that 'tis not usual for Children to be so born, who are therefore called Sons of the Moon, on whom the Virtue of the Moon hath a more than ordinary manner of Influence.

The *Turks* never circumcise their Children, till they are seven Years old and upwards, and then they do it by a Barber or Surgeon, it being not esteemed a matter appropriated to the Imams, or Priests; for they make no such distinction of Clergy and Laity. I mean as to any spiritual Character of Priesthood for a Man may cry upon the Steeple one day, and like their Pastor, be the first to lead his Congregation to their Prayers, and expound the Alcoran in the Pulpit, and next day be expelled his Parish, and become free to any other secular Employment or Profession. They observe some Ceremonies amongst them on this occasion, often differing according to the Country or Place. But the Child commonly is set on horse back

back in his best Clothes, attended with his School-fellows and Companions, who with loud Shouts repeat some Words in the Alcoran; and being brought home, and the Act of Circumcision performed, he is carefully attended for his Cure, and in the mean time there is a Feast or Banquet prepared for his Guests. Those who become *Mahometans*, in some Places, are carried about the Town on horse-back, with a Dart in their Left-hand pointing to their Hearts, signifying that they will rather suffer themselves to be pierced through with that Instrument, than renounce that Faith they then profess. And this Circumcision is an Admission and Introduction of them into the number of the Faithful, as 'tis amongst the Jews, and Baptism among the Christians.



C H A P. X.

Of the five necessary Points which are to constitute a true Mahometan.

TH*O* *Mahomet* says in the Alcoran, that his Religion is founded in Cleanness, and that 'tis half his Law, yet much before his time, Washings were observed according to the same Prescriptions by the *Arabians*, who being the Descendants of *Ismael*, maintained by Tradition the Practice of Washings; and he had no other share in this Invention, but that it was enforced by his Authority on the Professors of his Sect. The *Turks* are certainly a very cleanly People in their external manner of living; as in their Washings relating to their Holy Exercises and Duties, they are exceeding precise and superstitious; some of them believing these very Ablutions purify them from the Filth of their Sins, as well as from the Uncleanness of their Bodies; and of these there are three sorts observed by them.

The first is called *Abdest*, and is a Preparation for their Prayers entring the Mosque, or reading the Al-

coran: they first wash their Hands and Arms, then their Neck, Forehead, Crown of their Head, Ears, Teeth, Face, under the Nose, and lastly their Feet; but in cold Weather, it's sufficient they make some Evidence of this last by some outward Sign. The second they name *Gusul*, which is the cleaning of the Bath after Copulation or Nocturnal Pollutions, till which time a Man is called *Guinac*; that is, his Prayers are accounted abominable before God, and his Society to be avoided by Men. The third is *Taharet*, which is a washing after the easing of Nature, to which homely Office they design the three last Fingers of the Left-hand; and upon this account they call Christians *Taharatfis*, which is as much as one defiled and impure for want of this cleaning: nay, washing is so usual and frequent among them both before and after Meat, that it hath caused a common Proverb with them, That *God hath created Meat, that Men may have occasion often to wash their Hands.*

The next necessary thing to their Religion, is their Prayers, which *Mahomet*, to recommend to his Disciples the Force and Virtue of, calls in his Alcoran the Pillar of Religion, and the Key of Paradise, and enjoined the performance thereof five times in the space of 24 Hours, *viz.* between Break of Day and Sun-rising; Secondly, at Noon; Thirdly, at the middle hour between Noon and Sun-setting; Fourthly, at Sun-set; and Fifthly, at an hour and an half within the Night. This Action they perform with much Reverence and Devotion; and hold they ought to be so intent and fixed in their Thoughts on this Religious Act towards God, that no business in the World, tho the Execution of the Sultan's Decree should the same Moment be commanded, or Fire should burst forth in the very Chamber where they are, or an armed Enemy within their Gates or Camp, ought to divert or make them abruptly break them off: nay, if they do but cough, spit, or sneeze, or rub any part of their Face or Hands, where a Fly bites during their Prayers, they must begin them again, for they are esteemed to be void and of none effect.

The Form of their Prayers is not extracted out of the Alcoran, only the Collections of Sentences, as, *In the Name of God, God is great and merciful, and the like,*

like, are deduced from thence : the rest is compiled by the four Doctors already mentioned ; I mean, *Ebubeker*, *Omar*, *Osman*, and *Haly*, whose Names are written in Golden Characters on the Walls of most Mosques. Herein they observe many bodily Postures and Gestures, as placing their Hands one on the other before them, bending their Bodies, kneeling, touching the Ground with their Foreheads, moving their Heads to each side, and the like ; in which 'tis difficult to make a distinction of those merely invented, and ordained by *Mahomet*, from those which were primarily in use among the antient *Arabians*. But that the orderly Ceremonies of their Prayers may be the better understood, it will not be improper to cite the Words of *Busbequius*, upon this occasion, concerning the whole *Turkish* Army, whom he had seen drawn up orderly in the Field at their Devotion. ' I saw, said he, in that Plain a great multitude of ' Heads, folded up in Turbants, who with profound ' silence attended to the Words of a Priest their Con- ' ductor ; all of them being drawn up in Rank and ' File, and covering the whole Plain with their ex- ' tended Orders, seemed to have framed a Wall or ' Bulwark by the regular disposition of their Bodies. ' Their Clothing were of high Colours, and their ' Turbants comparable to the Whiteness of the Snow, ' and the Variety of the different Colours of their ' Garments, fed the Eyes with strange Pleasure. In ' this manner they stood so immoveable, as if they ' had grown in the place where they stood ; no cough- ' ing, hemming, nor Voice was heard, nor so much ' as any motion of their Heads was perceived. Every ' one at the Name of *Mahomet* pronounced by the ' Priest, bowed his Head down to his Knees, and at ' the Name of God reverently prostrated themselves, ' and kissed the Earth. And thus the *Turks*, with de- ' vout Ceremonies and profound Attention, perform ' their whole Duties ; supposing that Prayer to be- ' come fruitless, which is interrupted by scratching the ' Head, rubbing the Hands, or any other Gesture not ' essential to their Prayers.' Yet for all this they have been observed to be the most Hypocritical of all Na- ' tions ; they are those who love to pray in the Market- ' place, and in the Corners of the Streets, to have

praise of Men: for 'tis observable with the *Turks*, that where they find the most Spectators, especially of Christians, to chuse that place, how inconvenient soever, to spread first their Handkerchief, and then begin their Prayers.

Now the Substance of their Prayer begins for the most part in Praises of the divine Power and Attributes, mixing Petitions therewith for the Safety of the Prince and his Dominions, and for Wars and Diffensions amongst Christians; which part they conceive God hath greatly qualified them in: and they rejoice upon the Rumours of Wars and Commotions in Christendom, as an Effect of the divine Facility and Concession to their Prayers. They know well experimentally what *Tacitus* relates concerning the Roman Policy, That *Omne scelus externum cum lætitia habendum, semina etiam odiorum incendit*: and as the Roman destined *Armenia* to be the Prize held up, and the Stage also on which the Tragedy of the Ruin of the Eastern Nations was to be acted; *Eandem Armeniam specie largitionis turbandis barbarorum animis præbuerunt*: So the *Turks* for several Years forbore the total Reduction of *Moldavia*, *Wallachia*, &c. referring them from the *Cadmean* Fields, wherein the Christians might destroy one another, and make their own entrance into possession of them the more smooth and easy.

The third necessary Point of the *Mahometan* Religion, is the Observation of the Month of *Ramazan*, or a Fast throughout that whole Month, wherein they can neither eat, drink, nor take any thing in their Mouths while the Sun is above the Horizon. Afterwards, upon the closing in of the Evening, while the Imam lights the Lamps, which in that Month are exposed round the Steeple of every Mosque, they have liberty to eat: most part of the Night they spend in Feasting, reserving commonly their greatest Delicacies and best Provisions for the Consolations of that Fast. Their Business and Employments they attend most to in the Night, passing the Day as over-tedious in sleeping; so that their Fast is nothing but their changing the Day into Night. This Month they call Sacred and Holy, and the time when the Gates of Paradise are opened, and of Hell shut; and so strict

is the Imposition of this Fast, that 'tis no less than death for a *Turk* to be accused of the breach of it. To drink Wine during this time, is esteemed an in-expiable Crime; and such who give themselves that liberty at other times, do yet, not to give scandal, abstain from it fourteen days before the beginning of this Month. Then as for the Women, and others of the most superstitious sort, they begin their Fast fifteen days before 'tis enjoined by the Precept of their Prophet; but such as are sick, or have any Infirmary, or Travellers on their Journeys, have leave to eat, yet with this condition, as to remain obliged at the other time of their Health and Conveniency, to make good those Days after the *Ramazán*, of which they remain indebted to the performance of their Law.

The Institution of this Month of *Ramazán* proceeds from *Mahomet* himself in the second year of his Prophetick Office, which he did not assume till he had fully compleated forty Years, having before in imitation of the Jews Fast of Purgation in the sixteenth of *Leviticus*, in memory of the Overthrow of *Pharaoh* and his Host in the *Red-Sea*, enjoined to the *Arabians* the same time of Abstinence. But afterwards apprehending it to be dishonourable to be beholden to the Jews for the Invention of a Fast, he instituted the *Ramazán*, the time of which is regulated by the course of the Moon, and falls out commonly ten days sooner than in the preceding Year; so that this Fast in time comes to run thro all the Months, and is more easy to the *Turks* when it happens in short Winter-days, rather than in Summer when they are long and hot, which become tedious to the ordinary sort of People, who for necessity are forced to labour, and yet for quenching their Thirst, dare not refresh themselves with a drop of Water.

The fourth necessary Point for the Constitution of a *Mahometan*, is giving Alms according to certain Rules prescribed by four principal Doctors in the Law; and the same is exprest by the Word *Zacat*, signifying Increase. Now in pursuance of this Command, every Man is obliged to give one in an hundred of all their Estate to the relief of the Poor: and tho this Precept is enjoined as an Ingredient to constitute a true *Mahometan*; yet Covetousness and Policy so much

prevail with the *Turks*, that the Rich are both unwilling to part with so much of their Estates, and afraid to evidence their Wealth by a true Calculation according to the *Zakat*; so that the Poor are the best Observers of this Injunction, the Rich conceiving it superfluous, and never intended by God to make the Performance of Religion a Snare to their Estates.

Fifthly and lastly, Pilgrimage to *Mecca* is another Essential of *Mahometanism*; but the Injunction is only to every one that hath Riches, and Freedom from great Offices and Charges of Government: this being a Type or Signification of their passage out of this World into the next. The number of those who yearly take this Pilgrimage, is uncertain; tho most commonly there are registred, from divers Parts where the *Mahometan* Religion is professed, above 50000 Souls. These Pilgrims depart about the latter end of *May* from *Constantinople*, and meet with those from *Anatolia*, *Caramania*, and others of that part of the World, at *Damascus*. Those from *Persia* assemble at *Babylon*, from *Egypt* at *Grand Cairo*, and all meet upon a Mountain not far from *Mecca*, where they observe divers Ceremonies, as making Corban or Sacrifice; which they do by killing Sheep, and sending part thereof for Presents to their Friends, and Distribution of it amongst the Poor. They do also here put off their Clothes, and being covered only with a Blanket, go in Procession thro the Mountains, in signification they must now leave all their Sins and worldly Affections behind them. Here also they leave their Christian Slaves, that so they may not profane the Holy City with the Uncircumcised. The chief Commander over the Pilgrims (for among so considerable a number of People there must be Rule and Government) is appointed by the Grand Signior, by whom he sends 500 Zechins, an Alcoran embossed with Gold, carried on a Camel, and as much black Cloth as serves for Hangings for the Mosques at *Mecca*; and this is the Sultan's annual Present for that Place. When these new Hangings are set up, that of the preceding Year is pulled down, and is by the Pilgrims torn in pieces; some getting more, and some less, carry any Rag of it home, as a Relick and Token of their Privilege, which serves them instead of the *Caabe*, to which they

they turn their Faces in the time of Prayer. The Camel which carried the Alcoran, at his return home, is decked with Flowers and other Ornaments; and having performed this Holy Journey, is ever exempted from all Labour and Service.



C H A P. XI.

Of the Bairam, and Ceremonies used at that time by the Chief Officers of the Grand Signior.

THIS *Bairam* is a Feast of the *Turks*, whereof there are two in the Year, one called the great *Bairam* following the *Ramazán*, and the other the little *Bairam*, about 70 days after the other. The *Bairam* is conceived to begin at the first appearance of the New Moon after the *Ramazán*, and is published at *Constantinople* by the Discharge of the great Guns at the point of the Seraglio upon the Sea-shore, at what time the Light and Lamps on the Steeples of the Mosques are put out, or not lighted, and Drums and Trumpets are sounded in all publick Places of the City and great Persons Courts, so that every one betakes himself to Mirth or Pastime, as his Inclination leads him: but what will be most curious to observe upon this Occasion, is the relation of the Ceremonies used in the Seraglio at this Feast by the several Officers of State to the Grand Signior, and to one another; which are so formal, precise, and constant to the least Motion of every Member of the Body, as will clear the *Turks* from that Opinion which passes of them in the World, of being rude, uncivil, and void of all Ceremony or Courtship in their Comportment or Behaviour; which is performed in this manner.

The Antiport leading to the Lodging of the Kapa Agasi, or chief Eunuch, who commands the Pages, being adorned with rich Carpets, Cushions, and other Furniture according to their Fashion, on the Vigil or Eve before the *Bairam*, all the Prime Officers of State belonging to the Empire then at *Constantinople*, meet at the Grand Signior's Seraglio three or four hours be-

fore Day-light, where as soon as Day breaks, the Grand Signior mounted on horseback, passes thro the midst of them, and goes to the Mosque of *St. Sophia*; from whence, after he has said his Morning Prayers, he returns again to the Seraglio, enters the Royal Chamber, and sitting in his Seat of State, having the chief Eunuch of the Pages on his left hand; the Sons of the *Tartar Han*, who remain for Hostages at the *Turkish Court*, upon Signs made to them, are the first who present themselves before him to wish him an happy Festival; whom, as some have said, he walks three Paces to meet, and they prostrating themselves, say, *Eiamischerif*, that is, *May these Days be happy*, and arising kiss his Hand, and so retire. The next who makes his Address, is the Prime Visier, who standing on the Grand Signior's Right-hand, at the Head of all the Beglerbeks, Bassas, and other great Officers, compliments the Grand Signior upon one Knee, and approaching nearer, kisses his Hand, and then rising, takes the Station of the Kapa Agasi. The next that follows in this Ceremony, is the Musti, who on the Left-hand fronts the Officers and principal Heads of the Law; and bowing his Head to the Ground, holds his Hand on his Girdle, and kisses him on the left Shoulder, and the Grand Signior steps one pace forward to meet him, and so retires to his Place: then all the rest in their several Degrees take their Turns to go thro with this Ceremony, who are treated according to what the Prime Visier informs the Grand Signior; for some kiss his Hands, others the Hem of his Vest, some his Sleeve, others his Breast, all according to their Quality and Authority; which is so full of Variety and formal Niceties, that there is a Book wrote on purpose concerning the Particularities of this Ceremony. The last of all who is called to perform his Compliment, is the Janizar Agasi, or General of the Janizaries.

This being over, the Grand Signior enters into a more retired Chamber of the Seraglio, where the four principal Pages are the first of the Court to do their Obeysance to him as before; then follow the Eunuchs, and other Pages. In the mean time a Dinner is provided in the Chamber of the Divan, where the Officers of State having comply'd with their Obligation,

ligation, take a plentiful Repast at the Grand Signior's Charge. After which the Grand Signior makes a Present to each of the sixteen principal Officers of Sable Vests, with which the Ceremony concludes; then there is way made for the Coaches of the Sultana's, who having been cloister'd in the Seraglio the whole preceding Year, are glad at the Feast of *Bairam* to have an Opportunity to make their Visits to the Grand Signior in the first place, as being of his Kindred and Relations, and then to the Queen or Queen-Mother, and to the other Sultana's and Ladies, with whom they use variety of Ceremonies, according to their Condition and Quality, and there have liberty to remain for the space of three days in Feasting, and other Divertisements of Musick and Discourses. And here may very well be observed, how the World is generally mistaken in the Opinion conceiv'd of the Courtship used by the *Turks*, commonly reputed by Travellers to be rude, coming much short of that Queintness, Bowings, and Cringings, and revered Postures used in *Christendom*. It's true, the *Turks* Deportment, even in the most vile and mechanick Vulgar, tho' ever so mean, is carry'd with a strange kind of Barbarity and Rudeness towards the best of Christians in those Parts, which proceeds rather from a kind of Pride and Detestation taught them by their Religion, than from any want of being instructed in their Duty towards their Superiours: for in their De-meanour towards one another, they observe the Rules and Niceties of Compliment with as much Exactness and Variety, as is practis'd in *Rome*, or the most civiliz'd Courts in *Christendom*; and amongst the Chief Ministers there is much Preciseness and Caution used not to exceed the Limits of that Ceremony which Inferiours owe unto Superiours, lest they should disparage their own Quality, or give occasion to the World to believe their disorderly Submission to be a Part of Flattery. And therefore 'tis worthy the Study of Christian Ministers employed in Embassies in the *Ottoman* Court, to be well informed in the Rules and Manner of their Carriage in the Presence of the Chief Ministers of State; for uncovering the Head, as in *Christendom*, is by them esteemed ridiculous and affrontive, and the manner of little Bowings and frequent

quent Inclinations of the Body, taken as Acknowledgments of the great distance there is between the Masters they represent. And therefore a little Ceremony at first Entrance, and the like at Departure, with a steady and constant Behaviour at the time of the Treaty or Discourses, is the best Rule for a Christian Minister, which is interpreted amongst the *Turks* as the Effect of Gravity and Esteem of themselves; it being certain that the contrary hath caused many Christian Ministers to fall lower in the Reputation of the *Turks*, than they had deserved for their Wisdom and Dexterity in the Management of the more substantial Points of Affairs.



C H A P. XII.

Of the Prohibition of Swines-Flesh and Wine amongst the Turks.

BESIDES the five foregoing Principles already mentioned, which are the Essential Points required towards the constituting of a good *Mahometan*, there are other Matters which are Proofs and Trials of their Obedience; amongst which, none is more enjoined than the Prohibition of Swines Flesh and Wine, which are called *Haram*, or things abominable, and forbidden. The first in reality is abhorred by them, and as displeasing as the Flesh of a Man to civilized People, or a Dog's Head to such as have been used to Delicacies all their Lives: but Wine of late years, tho' forbidden by the Law, hath gained a better Reputation; and, tho' accursed by them, is yet accounted of so strong a Temptation, that the Sin is the more excusable. And tho' the Alcoran positively forbids the use of it, and the Expositors of the Law have so far removed it from all possibility of becoming lawful, that they have determined if Wine be spilt on the Ground, and in that place Grass grows, and a Sheep or an Ox is fed with that Pasture, those Cattel become

come *Haram*, and are as abominable as Swines-Flesh; yet for all this Wine is so commonly used, that 'tis publicly drank without caution or fear of Offence. The great Men, because in Office, are more careful how the World discovers what Delight they take in that Liquor, lest the Miscarriages of their Office should be attributed to the Excess of Wine, or the Knowledge of the Use of that which deprives them of their Reason, render them incapable of their Trust and Dignity. For the *Turks* account it impossible to drink Wine with Moderation, and are ignorant of the benefit of it for concoction of crude Humours, and Indigestions of the Stomach, and wonder to see it by *English*, *French*, or *Italians* tempered with Water; for unless they may drink it with full Bowls, and have enough of it to give them their *Kaif* (as they term it) that is, to elevate them into a dissolute Mirth, or the ridiculous Actions of Drunkenness, or to a Surfeit or Vomit, they esteem it not worth the drinking. But such as would appear religious amongst them, and are superstitious, morose, and haters of Christians, abstain wholly from Wine, and are of a Stoical Pride, melancholy Temper, and censorious of the whole World. These Men who drink only Water and Coffee, enter into Discourses of State-Matters, censure the Actions, and pass Characters on the Grandees and great Officers; and this was the Reason why the great Visier *Kuperli* put down the Coffee-houses in *Constantinople*, and yet privileged the Taverns, because the first were melancholy Places where Seditions were vented, where Reflections were made on all Occurrences of State, and Discontents published and aggravated; but Wine raised the Spirits of Men to a gay Humour, and would never operate these Effects to endanger his Condition, as the Counsels which were contrived in the Assemblies of those who addicted themselves to a more melancholy Liquor. Young Mens drinking Wine is esteemed amongst the Extravagancies of Youth; but in old Men is a more undecent Crime, and scandalous in the highest degree. But why *Mahomet* should so severely forbid the Use of Wine to his Disciples, is recounted in a Fable on this occasion; That their Prophet being once invited by a Friend to an Entertainment at his House, chanced
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in his way thither to be detained at a Nuptial Feast, where the Guests being raised with the chearful Spirits of the Wine, were merry, embracing, and in a kind Temper each towards the other; which pleasing Humour being attributed by *Mahomet* to the Effect of Wine, blessed it as a sacred thing, and so departed. But it happening in his Return that Evening, while he expected to see the Love and Caresses he had before blessed, to be augmented, that to the contrary he found the House full of Brawls and Noise, Fighting and all in Confusion; which he also having understood to be another Effect of the Wine, he changed his former Blessing into a Curse, and for ever after made it *Haram*, or an Abomination to his Disciples.



C H A P. XIII.

Of the Morality, Good Works, and some of the Turks Laws worth Observation.

THE *Turks* notwithstanding any disadvantageous Character already given them, yet do not retain so much of their antient *Scythian* Barbarity, but there are Men found amongst them whom Education hath made civil, and polished in all points of vertuous Deportment, and made Heroes of their Age; tho it must be confess'd the generality of the People cannot be applauded with such high Encomiums. But to be more particular; in the first place they esteem it a good Work to build Houses, tho from thence they obtain a Rent, because 'tis an Habitation for those who have no Lands nor Estates. But especially such as are Princes or Great Men, who build Chans or Inns, which are Receptacles for Travellers at Night, are ranked in the first Order of Sacred Benefactors, and are blessed and prayed for by the weary Guests, who have found Repose and Refreshment thro their Munificence; and in this sort of Building the *Turks* are extraordinary magnificent in most Parts of the Empire, having united to many of them a stately Mosque, Baths, and

and Shops for Artizans and Tradesmen, to supply all the Necessities of Travellers. And some of them are so endowed, that the Guests are entertained every Night at free Cost with a convenient Supper, be their number more or less, according as the Chan is capable to receive them. The Form of these Buildings is for the most part according to the Model of the highest and stateliest of our Halls, covered with Lead, tho not altogether so high-roofed; yet some have been observed to be very magnificent for their length and breadth: tho there be in few of them Apartments for different Companies, yet every one is sufficiently retired, having at a convenient distance different Chimneys for all Parties of Guests to dress their Meat, and in the Winter for the Fire. The greatest Inconveniencies is the want of Sleep, thro the molestation of various Companies, some of which are always awake, some mending their Carts, others dressing Meat, and others upon their departure, that in those publick Places your never want Noise to disturb those who sleep but with one Ear. These stately Chans or Inns, which with the Mosques are the only durable and magnificent Buildings in the Empire, are the Edifices of certain great Men, who fearing to be deprived of their Riches by a hasty Death, should they endeavour to continue them in their Families, chuse to perpetuate their Names, and secure their Conditions by these Publick Works.

Those who would appear of a tender and compassionate Nature, account it a pious piece of Work to buy a Bird from a Cage to give him his Liberty; and hold it a merciful Action to buy Bread and feed the Dogs, of which there are a great number of diseased Curs in all Streets appropriate to no Master, but are mangy and foul, and no small Cause of breeding the Plague so frequent in all the Cities of *Turkey*. And this Care of Dogs is accounted so charitable, that there are certain Laws made for the Protection and Maintenance of them; and 'tis a smaller Offence to deny Bread to a poor Christian, who is famished in his Chains, than to the Dogs of their Streets that are fit for nothing but to breed Infection; and some bind themselves by a Vow to give such a quantity of Bread a-day to the Dogs of such a Street, and others bequeath it by Will.

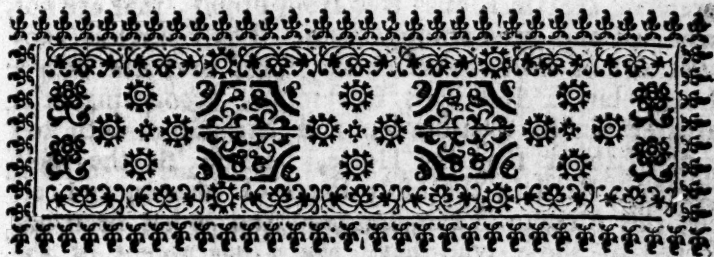
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For they maintain their Quarters from other wandering Curs, and join together in a strange manner to preserve certain Limits free from others, that are not whelped and bred among them. The Camel is another sort of Beast to which the *Turks* bear not only a Love, but a Religious Reverence, accounting it a greater Sin to over-burden and tire them with too much Labour than the Horse, because 'tis the most common Beast in the Holy Parts of *Arabia*, and carries the Alcoran in Pilgrimage. And it has been observed of those who have the Government of the Camels, when they have given them Water in a Basin, to take off the Foam or Froth that comes from the Mouth of the Beast, and with that, as if it were some rare Balsam, with a singular Devotion to anoint their Beards, and thereat with a Religious Sigh groan out, *Hadgi-baba! Hadgi-baba!* that is, *Father Pilgrim! Father Pilgrim!*

And thus having in these two Books run thro the Polity and Religion of the *Turks*, if there should be any seeming Deficiency therein, as well as in respect to the *Turkish* Soldiery, I have endeavoured to supply both, besides other things, and all under their proper Heads, in the Dictionary that follows.



T H E



THE DICTIONARY.

A



ABBASSIDES. In the hundredth Year of the *Hegira*, which answers the Year of our Lord 718, and in the *Caliphate* of *Omar II.* *Mahomet* the Son of *Ali*, Grandson of *Abdallah*, and Great-Grandson of *Abbas*, began to make known his Pretensions to the *Caliphate*, wherein he was supported by several great Men of the Empire, who sent twelve choice Men into the Province of *Corasán*, and elsewhere, to raise Forces for the *Abbassides* against the *Ommades*, who were then in possession of the *Caliphate*: and the forementioned People said every where, that the *Abbassides* were the real Heirs of the Prophet's Family, as being the Descendants of *Halchem* and *Abdalmothleb*, the Grandfathers of *Mahomet*; and that the *Ommades* had usurped the Empire, which was Hereditary in their Family, and belonged to the Blood of their first Prince and Legislator. As the *Abbassides* always treated the *Ommades* as Usurpers, so the *Alides*, or *Ali's* Descendants, always treated the *Abbassides* in the same manner, tho nor with the same Success; for they always pretend the *Caliphate* did of Right belong to them, as being nigher of kin to *Mahomet*: and this was the cause of many and great Insurrections in the Empire of the *Abbassides*. There were 37 *Caliphs* of this Family, who reigned from the 132d Year of the *Hegira*, to 656. tho *Egypt* refused to acknowledge them in the Year 358 of the *Hegira*, when *Marz le Fakhimithus* was

was there proclaimed *Caliph*, and the Authority of the *Abbasides* was not owned in that Country till restored by *Saladine*, where notwithstanding their being rooted out by the *Tartars* in 656, they retained some shadow of Power, at leastwise as to matters of Religion; for *Bibar*, Sultan of the *Mamalukes*, invited them thither, and they were kept up after a sort, till such time as *Selymus*, Emperor of the *Turks*, having conquered *Egypt*, found there still a Fantom of one of these *Caliphs*, called *Monstangedhilla*, whom he carried along with him to *Constantinople*, and so put an end to them.

Abdest. In the *Persian* Tongue signifies properly the Water, which is used for the washing of Hands; but 'tis also taken by the *Persians* and *Turks* too, for legal Purification.

Abkesb. He that draws Water out of the Wells among the *Mahometans*, and pours into Urns or Earthen Pots, in which those who are going to Prayer wash themselves.

Acaid. A Book that contains the Principles and chief Articles of the *Mahometan* Religion, compiled by the Famous Doctor *Nassafi*, and commented upon by *Tagrazain*. It's a Book much valued by the *Mahometans*.

Acbar. A huge Idol worshipped by the old *Arabs*, from which *Mahomet* had much ado to wean them; till at last he persuaded them that *Allak* himself was *Acbar* Great, having removed the Idol, and in its place put this Inscription, *God himself is Acbar*; which being done, they worshipped God and *Acbar*, and afterwards leaving *Acbar*, God alone.

Accoinlu. This was a *Turcoman* Family that reigned in *Asia*, and the word in the *Turkish* Language signifies a *white Sheep*, because the Princes of that Race made it their Arms; they reigned in the lesser *Armenia*, and *Mesopotamia*, and were succeeded by those called *Cara Coinlu*, that is, *Black Sheep*.

Acidshamin. The History of *Mecca*, in four Volumes, digesting into Alphabetical Order, the Names of the Illustrious Persons that have lived and came from thence. It was written by *M. Tassi*, who undertook this Work after *Ayraki*, that had begun it.

Acinithos. A Place upon the Shore of *Natolia*, between *Scutari* and the *Black Sea*, upon the *Thracian Bosphorus*, has taken its Name from a Monastery of *Greek Monks*, who are called *Acomites*, because they relieved one another both Day and Night in singing of *Psalms*; which made People believe they did not sleep at all. This manner of singing was formerly called *Laus perennis*, in some ancient Monasteries of the East.

Acnun. The *Arabian*, *Persian*, and *Turkish Mahometans*, called the Substance and Subsistence, or Hypostasis, by this Name; they take it in the last Sense, when they speak of the Persons in the Holy Trinity, which yet they do not own, pretending it is not consistent with the Unity of the Divinity. And there are some

so grossly ignorant among them, as to think the Christians make the Virgin Mary to be one of the Persons.

Acfara. This in the Turkish Language signifies a Palace, or White Castle; it's a City of *Caramania*, believed to be the antient City called *Anazarbus Cilicia*, the Birth-place of *Dioscorides*. The Turks also call it *Ac-Scheher*, the White City; and the Greeks of the *Bass* Empire, *Axar*. *Acfarai* also, or *Aksera*, was formerly, together with *Iconium*, the Capital City of the *Selzucian* Family of the Turks.

Ad. A fabulous Tribe of *Arabs*, of which *Mahomet* in his *Alcoran* has formed this Story; that *Ad*, the Grandson of *Aramye*, Son of *Sem*, planted himself after the Confusion of Languages in the Southern Parts of *Arabia*, where his Posterity falling into Idolatry, the Prophet *Hud*, whom the Commentators upon the *Alcoran* will have to be *Heber*, was sent to reclaim them to the true Worship; but they not hearkning to him, God sent a violent hot Wind, which in seven Days destroyed them all, except the Prophet and some few that were reformed by him.

Adareffah. The *Edressites* were a Dynasty of Princes that reigned in *Africa* a little more than 100 Years. The first of the Family was *Edris* the Son of *Edris*, who was lineally descended from *Caliph Hassan*, *Ali's* Son. They terminated their Government in the Year of our Lord 908, when the *Fathimies* became Masters of all *Africa*. *Edressi* the Geographer, who was of his Family, made his Escape to *Sicily*, to King *Roger*.

Adhha. A Festival celebrated by the *Mahometans* on the 10th day of the Month *D'Doulhegiat*, which is the twelfth and last of the Year. This Month being particularly set apart for performing the Ceremonies which are observed by the Pilgrims of *Mecca*, it has taken its Name therefrom; for it signifies as much as the Pilgrims Month. They do on that Day at *Mecca*, and no where else, make solemn Sacrifices of Sheep; which bears the same Name as the Festival, usually called the Grand *Beiram* by the Turks, to distinguish it from the Little *Beiram*, that terminates their Fasting, and by the Eastern Christians is called the *Easter* of the Turks. This Festival is called also *Faum al Corban*, that is, the Day of Victims and Sacrifice; for every Pilgrim may that Day offer as many Sheep as he pleases, and each of these Victims they call *Dhabait*. The *Mahometans*, in order to the Celebrating this Festival, go out of *Mecca* into a Village called *Mina* or *Muna*, and there they sometimes also sacrifice a Camel. The Books which treat of the Ceremonies of this Sacrifice, and which is the only one the *Mahometans* have, are called *Manassek*.

Adranah, or *Edreneh*. The Name by which the Turks and *Arabians* call the City of *Adrianople*.

Era. Of the two Horned. See *Tarick Dilearnain*.

Era. Of the Impious War, began from the 20th Year of the *Era* of the Elephant, and had its Name from a terrible War,

which was waged between the *Korashites* and *Kaisailamites*, in which *Mahomet* first entered the School of War, under his Uncle *Abu Taleb*, being then 20 Years old; because it proceeded to that heat and fury, that they carried it on, even in those Months, when it was reckoned impious amongst them to wage War; for it was an ancient Constitution thro all *Arabia*, to hold those four Months in the Year sacred: and these Months were the first, the seventh, the eleventh, and the twelfth.

Æra, Of the Elephant; was one of those which the People of *Mecca* computed by all the time of *Mahomet*: it had its beginning from a War between them and the *Ethiopians*, about 50 Years before *Mahomet* was born, one *du Nawas* reigning over the *Homerites*, an ancient Nation of the *Arabs*, lying to the South of *Mecca*, and embracing the *Jewish* Religion. He used his utmost severity to root out the Christians planted in those Parts above 300 Years before; upon which the *Homerite* Christians flying into *Ethiopia* for Refuge, and complaining of *du Nawas* his Barbarity to them, he sent an Army of 7000 Men under the Command of his Uncle *Aryas* against him, overthrew him in Battel, and forced him to fly to Sea, where he perished: upon which, the Kingdom of the *Homerites* fell into the hands of the *Ethiopians*, who building a famous Church at *Sinaa*, the chief City of the *Homerites*, abundance of *Arabians* resorted thither to the Christian Worship; so that the Idolatrous Temple of *Mecca* began to be neglected, from which, by reason of the many Pilgrimages made thither, their chief Support proceeded: and therefore to express their Indignation, some of them got privately into the Church of *Sinaa*, and in a most contumelious manner defiled it all over with their Excrements; at which the *Ethiopian* King was so incensed, that he swore the Destruction of the Temple of *Mecca*, but not being able with all his Army to effect it, and because he had several Elephants with him, for that reason this was called the War of the Elephant, and the *Æra* by which they reckoned from it, *the Æra of the Elephant*.

Aflamenc. Thus the *Turks* call the *Flemmings*, under which Name all the *Low-Countries* are comprehended.

Afrangia. The Name which the *Arabs* give the *Europeans*, as the *Turks* call them all *Franks*.

Aga. In the *Mogul's* Language, as well as in that of the *Khovarezmians*, signifies a Potent Man, Lord and Commander. The *Turks* have borrowed, or else found it in their Language to signify a Commander; tho some would have it originally to import a General's Truncheon, and metaphorically the Person that carried it, as we in our Language call him a Cornet and Ensign that carries the Colours. Thus the *Aga* of the *Janizaries* among the *Turks* is their General, and the *Capi Aga* is the Captain at the Gate of the *Seraglio*; and because the Eunuchs have generally all the chief Officers and principal Places belonging to the *Seraglio*

Seraglio, in their power, they by way of Compliment are all saluted with the Title of Aga, tho they have no Employment. They write the word Aga, as if it were to be pronounced Aca, according to the Orthography of the *Mogul's* Subjects.

Agar. A Book of great Authority among the *Mahometans*, wherein an Account is given of the Life and Death of *Mahomet*.

Agemdevessi. The *Turks* call by this Name a sort of *Persian* Camels, who have two bumps on their Backs, and are very fit for Journeys in Winter and cold Climates. The *Arabians* in their Language call them *Bokhti*, and we *Dromedaries*.

Aghirlick. Thus the *Turks* call the Money, Jewels, or rich Furniture, which one of the Grand Signior's Sisters, or Feminine Kindred peremptorily sends for to any Bassa or great Officer appointed to be her Husband by the Sultan, and which he must readily comply with.

Agiamoglans. Under-Officers and Servants who are designed for the meaner uses of the Seraglio, being such originally as are either Captives taken in War, or bought of the *Tartars*; but most commonly the Sons of Christians taken from their Parents at the Age of 10 or 12 Years.

Aiamamsarai, as also *Amiam* and *Aban Sarai*. The Palace or Seraglio of the Grand Signior at *Constantinople*, which belonged formerly to the *Greek* Emperors, but we are not to mistake it for that which we call the Seraglio, and the *Turks* *Jein Serai*; for this was built in the East Corner of the City by *Mahomet II.* in the Year of our Lord 1461. whereas the other stands in the North part that looks to the Continent, near the Gate which the *Turks* call *Egri-Capi*, i. e. the Gate built near the Course. This Palace or Seraglio stands near the antient Monastery of *St. Mammias*, whom the *Turks*, I know not from what Tradition, believe to have been a *Mahometan*.

Aia Sophia. *St. Sophia*, a Temple or Famous Church in *Constantinople*, which many pretend to have been built in *Constantine's* Time, and was burnt by some seditious Person in the Reign of the Emperor *Justinian*; but this Prince rebuilt it in a much more magnificent manner than before, about four Years after, *Anno Dom. 537.* The *Turks* make it their chief Mosque, and take a great part of the Cloysters which belonged to it, within the limits of the Seraglio.

Aidingik, i. e. Little *Aidinia*. A Province contained within the antient *Troas*, that reaches about *Abydos*.

Aidos, or *Aidous*. One of the Castles of the *Dardanelles*, situate in *Troas* in *Asia*, the word being a Corruption of *Abydos*.

Akscha. A little White Penny, thus called by the *Turks*, whence the Modern *Greeks* call it *Ασρεός*, i. e. White, and *Ασρεός* signifies White Money in general amongst them, and are what we

call Aspers. After the same manner also the *Germanis* call their little Silver Pennies *Weiephenning*, i. e. a white Penny. Besides the Aspers, the *Turks* have but few Silver Pennies peculiar to them, except *Urchlik*, a little more than an *English* Penny, and *Pera* or *Eeshlik*, about two Pence; for they commonly use the Christian Coin, and especially the Dollar, so named from the *German* Thale or Dale, a Valley, from whence Thaler or Daler, i. e. Valley-Money, from the Valley of *St. Joachim*, where they were first coined. The *Lyon* and Dollar are also in common use amongst the *Turks*. Moreover, they have the Rix-Dollars, which they call the Black Dollar. We are to observe of those Aspers, that 80 good ones make a Dollar, and 100 clipt ones; but the Value of these Changes vary very much amongst Merchants, which are sometimes more, sometimes less, or otherwise at the pleasure of the Sultan or Bassa, who sometimes commands that the clipt may pass for good. The *Turks* call the good Aspers sound Aspers, but the clipt they call corrupted, which in *Mesopotamia* and other places far distant from *Constantinople* are obtruded upon the People, if the Bassa commands it for his Profit. A good Asper is sometimes, a third bigger than a clipt one.

Aladulet Ili. The *Turks* do often in their Histories call by this Name a small Province, better known by that of *Dulgader*; it's situate between *Caramania*, the Territories of *Aleppo*, and *Armenia* the Lesser, and has been governed by the Princes of its own, who were of *Turcoman* Original, till the Reign of *Bajazet* the Second. *Aladulat*, who was one of them, left his Name to this Country; for *Aladulet*, or *Aladule Ili*, signifies the Province or Dominion of *Alaeddulat*, as *Ardin Ili* does that of *Ardin*.

Alempena. Thus the *Turks* proudly call *Constantinople*, which implies the Refuge of the World; where indeed seems to be a medley of all or most Nations of three parts of it, and of all Religions, which are allowed to be publickly professed and exercised every where throughout the Empire, except the *Persian*, which they esteem to be a Corruption of the Rules and Doctrine of their Prophet *Mahomet*.

Alkuds, or *Bait Alcuds*. The only name by which the *Turks*, *Arabs*, and all other Nations of the *Mahometan* Religion in the Eastern Parts, call *Jerusalem*, which last is now altogether as strange among them, as the *Cadytis* of *Herodotus* is to us; but both signify the same thing, that is, *The Holy*: for from the time of building the Temple of *Solomon*, this Epithet was commonly given to it, and therefore we find it from thenceforth called the Sacred Writings of the Old Testament, *Air Hakkodesh*, i. e. *The City of Holiness*. The same title they gave it in their Coins, for on the Inscriptions of their *Shekells*, many of which are still extant, was *Jerusalem Keduhsah*, i. e. *Jerusalem the Holy*. Afterwards for brevity sake they called it *Keduhsah*, and the *Syrians* *Keduhsa*;

sha; from whence *Herodotus* giving it a *Greek* Termination, named it *Kadym* or *Cadytis*. And for the same reason that it was called *Kedusha*, or *Kedurtha* in *Syria* and *Palestine*, the *Arabs* in their Language called it *Bait Almokdes*, i. e. the *Holy Buildings*, or *Holy City*; and after with another Adjective of the same Root and Signification, *Bait Alkuds*, and at length simply *Alkuds*.

Al-Phurcan. That is a distinguishing between Good and Evil, by which Name the *Mahometans* sometimes call their *Alcoran*.

Ali. The Son of *Abou Thaleb*, Cousin and Son-in-Law to *Mahomet*, was surnamed *Affad Allah al Galeb*, the Lion of God, always Victorious. He was the fourth *Caliph* and Successor of *Mahomet*; the *Egyptians* after they had imbrued themselves in the Blood of *Orhman*, his Predecessor, offered him the *Caliphate*, which he would not accept without the consent of *Thahela* and *Zobair*, two Men of great Authority among them, who were then absent: but when they came and agreed to it, he was acknowledged Sovereign of the *Mahometans*, and his Election published and proclaimed; which Dignity he maintained with many Wars and much Conduct to his Death, and his Descendants were called by the *Arabians* *Alijah* and *Ulujah*.

Allah, for *Al Elah*. The Name of God among the *Arabians*, and all those who profess *Mahometanism*, let their Language be what it will. This Name is equal to that of *Elohim* and *Adonai* among the *Hebrews*, and also to that which they call *Tetragrammaton* or the four Letters, which more particularly indicates the Divine Essence.

Anaboli, or *Anabolu*. Thus the *Turks* call *Napoli di Romania* in the *Morea*.

Anadoli. A *Turkish* word corrupted from the *Greek* *Anatoli*, which signifies the East; for thus the *Greeks* of the Lower Empire called *Asia Minor*, to which we now give the Name of *Natolia*.

Anfers. *Mahomet's* Helpers, or the Men of *Medina*, who went out with him to attack the Caravan of *Mecca*, in the Year of our Lord 623.

Arafat. A Hill near *Mecca*, on which the *Mahometans* in their Pilgrimage thither, remain a day and pray, and after Sun-setting leave it, and go towards *Mordalifa*, betwixt *Arafat* and the Valley of *Mina*, and there they pray also. It's not lawful for any Pilgrim to enter into *Mecca*, unless he has first remained at *Arafat* for some time. Therefore all the Caravans, which go from *Europe*, *Asia*, and *Africa*, come hither, and each Company occupies the place appointed for him. Here they put on holy Garments, and wash themselves.

Araf. The plural of the *Arabick* word *Orf*; both the one and the other signifies a Place between the Heaven and Hell of the *Mahometans*; some say 'tis a Separation like unto a Veil, while others will have it to be a strong thick Wall: the *Muslimen*

cannot agree about the Persons who are put into this Place; some saying they are the Patriarchs and Prophets, and others will have them to be Martyrs, and the most Holy Persons among Believers, and that there are also Angels in Human Shape among them. However, there are several of their Doctors who will have it to be a place rather like unto the Purgatory of the Papiſts, whereunto thoſe among the Faithful are ſent, whoſe good and bad Deeds are in a kind of equality; ſo as that they have not Merit enough to carry them to Heaven, nor ſufficient Demerit to be condemned to Hell-Fire. They ſee from that Place the Glory of the Bleſſed, and congratulate their Happineſs; but the fervent deſire they have to be with them, is a great trouble to them. However, at the laſt Day they ſhall be brought to proſtrate themſelves before the Face of God, and worſhip; and by this Religious Act, which ſhall be accounted meritorious, the number of their Good Works thereby coming to overpoize their Bad ones, they ſhall enter into Glory.

Arafah. The Ninth Day of the laſt Month of the *Arabian* Year, called *Dhaulhegiat*, whereon the Pilgrims of *Mecca* go and perform their Devotions at an adjacent Mountain, called *Arafas*; becauſe they believed *Adam* and *Eve*, after they were turned out of *Paradiſe*, were ſeparated from one another for 120 Years by way of doing Penance: and that at laſt, as they were in ſearch of each other, they knew one another, and met upon the top of this Mountain, which from thence has taken its Name. The ſame in *Arabick* ſignifies to know.

Arnauth, or *Arnaut Vilajeti*. *Epirus*, or *Albania*, which was formerly the Principality of the *Comneni*, *Scanderbeg*, and *John Caſriot* his Father. The Natives of this Country are eſteemed by the *Turks* to be Men of dull Underſtanding, yet they have attained to great Preferments in the *Ottoman* Court, witneſs the Grand Viſier *Mahomet Kuperli*, who was an *Arnaut* or *Albanian*, and who preferred a great many of his Friends and Relations into the chief Employments of the Empire, which made this Nation illuſtrious at *Conſtantinople*.

Ars-Agalar. Thus they call in *Turkey* nine Officers at the *Porte*, who have the Privilege of preſenting Petitions to the Grand Signior, like Maſters of Requeſt; and of theſe, four are of the *Haſoda*.

Arſch, In *Arabick*, is the Throne of God. The *Mahometans* ſay God has two Thrones; the firſt called by this Name, and is no other than the Emphyreal Heaven, which is the Throne of his Glory and Majeſty. The other they call *Carſi*, and is properly his Tribunal, where he takes cognizance of things here below, and upon which he is to judge all Mankind. When *Mahomet* ſpeaks of the Creation of the firſt, which he calls *Arſch Adhim*, the Great Throne, by way of Excellency, he ſays that God placed it upon the Waters, and did his utmoſt to produce it; and

and his Followers, pursuant to those Traditions which they call authentick, say, that this Throne is supported by 8000 Pillars, in such a manner as is unconceivable, and that they go up to it by 300000 Stairs, and that the space between each of them is 300000 Years Journey, and that each of these Spaces is full of Angels ranged in Battalions, among whom there are some appointed to carry the Throne, and therefore they are called *Hameloun al Arsch*; and they give them also the Title of *Macarreboun*, Angels next to the Majesty on high.

Arz, and *Maxarz*. A Petition and Certificate signed by the Principal Commanders in the *Turkish* Army, to attest any matter in respect to their General, or the like to the Sultan.

Ascharians, *Ascharioun*. The Disciples of *Aschari*, a *Mahometan* Sect, whose Opinions are, that God being a General and Universal Agent, is also really the Creator and Author of all the Actions of Men; but that Men being free, they cannot for all that but attain to some Merit or Demerit, according as they incline voluntarily to the things which the Law commands or forbids them: and this word *Attain*, that includes Merit, or the contrary in it, is defined by them to be an Action appointed to procure some Benefit, or remove away some Evil. But because such an Action cannot be attributed to the Creator, who can receive neither good nor harm, it follows the same ought to be purely attributed to Man, who consequently is Master of it, and at his own Liberty. The Result therefore of this Argument is, that our Actions are really and effectually produced by the Creator, but that the Application made in our obeying and disobeying his Law, is purely our own.

Asapi. See *Azap*.

Asgees. The Grand Signior's Cooks, with all the Officers of his Kitchen.

Assasines, or *Assasinians*. A *Mahometan* People, that possessed 10 or 12 Cities near *Tyre* in *Phenicia*. They chose a King among themselves, whom they called *the Antient of the Mountains*, and bred up their Youth to assassinate whom they please; from whence they had their Name, and by which we call such sort of Murderers at this day. They paid an annual Tribute to the Knights Templars, and offered to turn Christians, if they would acquit them of it; but they refused it, and this had no small Influence on the Ruin of Christianity in the East. Authors speak variously of these People, some say they were an Order of *Mahometan* Knights, that they called the place they lived in *Paradise*, passing their time in all manner of Pleasure and Delights; and holding they should enjoy a more solid Satisfaction in the other Life, freely exposed themselves to all Dangers. They assassinated *Lewis* of *Bavaria* in 1251, and in 1252 sent Presents to *St. Lewis* of *France*, then in *Syria*. *Haleon* Cham of *Tartary*

in 1257 took their Towns, and put their *Antient* of the Mountains to death.

Avares, Avarites, Avairas. A Northern Nation unknown to us till the Reign of *Justine* the Younger, about the Year 567. *Mangu Khan*, or *Managa Caen*, Emperor of the *Moguls*, or *Tartars*, employed divers Families of these People, who came from *Cathai* to make Machines and other warlike Instruments, wherein they excelled, and sent them to *Holagu*, who was preparing to make an Irruption into the lesser *Asia*, Anno Dom. 1253. *Paul* the Deacon writes the *Avares* were together with the *Huns* put into possession of *Pannonia* or *Hungary*, by *Alboinus* King of the *Lombards*, when he left those Parts to go into *Italy*.

Aureng, or *Aurenk*. A *Persian* word, signifying a Royal Throne, Understanding, Wisdom, Consultation, and Disposition agreeable to things. *Aurengzeb* was the Name or Sirname of the late Great *Mogul*, who died at above 100 Years, and was a Descendant from *Tamerlain*, whose Father *Schah Coraun*, or *Schah Gchan*, having erected a Throne, valued at 20 Millions of Money, was in all likelihood desirous to transmit the Memory thereof to Posterity, and gave to his Son the Sirname of *Aurengzeb*, meaning thereby that he should by that means make this Throne more Valuable, Famous and Illustrious than all the Gold and Precious Stones belonging to it would do; wherein he was not mistaken.

Ayack Divan. A Council held among the *Turks*, and so denominated, because the Members sit not down, but stand upon their Legs, to denote the haste and urgency of their Affairs.

Azab, In *Arabick* signifies a single Man. The *Turks* who pronounce it *Asap*, make use of it to distinguish new raised Soldiers from *Janizaries* and other Veteran Troops.

Azabe Caberi. An Opinion of the *Turks* concerning the Dead, which implies the Punishment of the Grave; that being the Bed of wicked Men, binds with its Earth so fast, that it crushes their Bones, and shuts the Pores and Crevises thro which they should see into Heaven: but the Bodies of good Men enjoy the Comfort of having a Window from their dark Retreat, to behold the Vision of God's Glory. They have another Opinion concerning their Deceased, that the most wicked of them endure the Pains of Hell, where their Souls remain till their Torments are accomplished, and divine Justice satisfied.

Azarakah. The Name of an Heretical Sect, that deduce their Original from *Nase ben Azrak*; they in a short time grew so numerous and potent in the Government of the *Caliphs*, that they hazarded Battels, and many times defeated the Armies sent against them. They professed themselves to be sworn Enemies to the *Ommades*, and gave them a great deal of Trouble in divers Parts of their Dominions. This People acknowledged

no Power, either Spiritual or Temporal, to be lawful, and they joined with all the Sects that were Enemies to the *Mussulmen*.

B.

BAGDAD. A great City standing on the Eastside of the *Tygris*. It was at first built on the other side of that River on the same Plat of Ground where formerly *Seleucia* or new *Babylon* stood; for as old *Babylon*, situate forty Miles off on the *Euphrates*, was exhausted by *Seleucia*, so afterwards was *Seleucia* by *Ctesephon* and *Almadaier*, and these two again by *Bagdad*: it being the humour of the Princes of those Ages to build new Cities to be Monuments of their Names, and to desolate old ones in the Neighbourhood for the peopling of them. Thus *Seleucia* being reduced to a Desolation when *Abu Jaasar Almanfur*, Caliph of the *Saracens*, began his Reign in the Year of our Lord 754. it had nothing upon it but the Cell of a Christian Monk, called *Dad*, and a Garden adjoining to it, whence it had the Name of *Bagdad*, which in the Language of that Country is the *Garden of Dad*. Here it was *Almansur* first built his City, which has ever since been called by this Name of *Bagdad*; but not long after, it was translated to the other side, where *Ctesephon* was formerly situated; that which was built on the Western Bank being now no more than a Suburb to it. It was for many Years the Capital of the *Saracen* Empire, and is still a Place of great Note in the East. And because it was the Seat of the *Caliphs*, and upon that account reckoned Sacred; it has the Epithet of the *City of Salvation* or *Health*, from whence also the *Tigris*, upon the Banks of which it is built, is sometimes called the *River of Health*.

Bailo, Bailos. The *Turks* and Modern *Greeks* give this Name to the *Venetian* Resident at *Constantinople*. This Person was formerly a Judge, but is no more now than an Ambassador.

Balaban and *Balabani*. Thus the *Turks* call Blood-hounds, being as much as to say, *Albanian* Dogs, because they have them more particularly out of that Country.

Baltagees, Hatcher-men, who cut and carry Wood in the *Seraglio*.

Ban, or *Van*. Properly a *Slavonick* Word, but made use of also by the *Turks*. It signifies the Person who commands the Troops and Forces in the Provinces depending upon the Kingdom of *Hungary*, as in *Dalmatia*, *Slavonia*, *Servia*, *Bosnia*, *Bulgaria*, *Transylvania*, &c.

Banian. An *Indian* Tribe, that are the second Rank of the four into which that Nation is divided, and who more particularly apply themselves to Traffick.

Barek Mor. A Form of Salutation used among the Christians of *Syria*, particularly in respect to Ecclesiasticks. It signifies properly, *Bless Father*, *Bless Lord*. In the Year 644. of the *Hegira*,

gira, Gaiuk Khan, having succeeded *Oktar* his Father in the Empire of *Mogul*, he so favoured the Christians, that he made them his chief Ministers. Historians observe that the number of those People who profess'd Christianity was so great, that you could hear nothing else among them but *Barek-Mor*, when they met and saluted one another.

Barzakli. The *Mahometans* thus call the Interval of Time between the Death of a Man and his Resurrection. To go into *Barzakli*, according to their Alcoran, is to go into the Grave. The common Opinion of the Mussulmen is, that Men neither go to Heaven nor Hell in this time. In the mean time *Soiurli* has writ a Book, called *Baschira Katib helika al habib*; wherein he maintains that the Souls of Believers enjoy the beatifick Vision before the Resurrection. The word *Barzakli* is also taken for the State of the Soul after Death.

Bash Capa Oglani. The chief Porter of the Womens Apartment in the Seraglio in *Turkey*, being a black Eunuch.

Bassa, or *Pasha*. For the *Turks* use the word indifferently, is a Commander or Man in Power; and the Title is usually given to the great Officers of the Porte, as to the *Beglerbeks*, or Governors of Provinces, Admiral, and the like; nay, oftentimes 'tis applied to the meaner Officers of the Army, and now and then to the common Janizaries: however any considerable Government in *Turkey* is distinguished by the Name of a Bassaship. The *Bassa's* have two Horse-tails allotted them; and the Solemnity used at conferring this Office, is a Flag or Banner carried before him, accompanied with Musick and Songs by the *Merialem*, who is an Officer only for this purpose, for the Investiture of *Bassa's* in their Office. But of all the number of these Officers in the *Turkish* Empire, the *Bassa* of *Grand Caire* is the most considerable both for Power and Revenue, which amounts to 60000 *Zechins per Annum*, and which he may justly and honestly pretend to.

Batenists. A sort of *Mahometan* Enthusiasts in the *East*, who followed the Light within them, in the same manner as the Quakers with us, and therefore were called *Batenists* from the *Arabick* word *Baten intus*; and on this Principle they perpetrated all imaginable Villanies, pretending an Impulse thereto from the Light within them.

Bashen Elm al Bathen. Internal Knowledge, which is an inward and spiritual Life, that consists, as the *Mahometans* say, in three things, viz. in the Knowledge of the Heart, in the Purification, and Illumination of it. This Exercise is also called by their mystical Doctors *Tharicat* and *Hakikat*, that is, the Way and the Truth.

Begli, Begh, and Bek, also sometimes pronounced *Bey*. A *Turkish* Word, signifying properly a Lord; but 'tis more particularly applied to the Lords of the Banners, which they call also
in

in the same Language *Sangiack Beghi*, or *Beg*. A *Sangiack*, which implies a Banner and Standard among the *Turks*, is the Ensign of a Person who commands in a considerable Place of some Province. He is the Commander of a certain number of *Spahi's*, or Horsemen, kept up in the Province, who are also called by the Name of *Timariots*, because of the *Timars* or Lands they hold. All the Provinces of the *Turkish* Empire are divided into several of these *Sangiacks*; and each Commander, as we have said, is dignified with this Title of *Beg*, *Bey*, or *Sangiack*. And as all these Lords are subject to a general Governor in each Province, this Governor bears the Title of *Beghiler-Beghi*, or *Boylar-Beghi*, which signifies Lord of Lords, or Bey of the whole Province. These *Bey's*, in short, are not unlike our antient Knights in *England*, who commanded so many of their Vassals to War with them. But more particularly, the Guard and Protection of the Kingdom of *Egypt* is committed to the Charge of twelve *Begs*, some of whom are of the antient Race of the *Mamelukes*, confirmed by Sultan *Selymus* upon the taking of *Grand Caire*. They have the Command of the whole Militia in their hands, have a very great Retinue, and are so Rich and Potent, that they have many times not only rendred themselves formidable and insolent, but also even taken upon them the Authority to imprison and depose the *Bassa* from his Office, and spoil him of all he had. But the *Turk* hath always dissembled and connived at the Disorders of this Kingdom, as perceiving the Distemper to be such, as with much difficulty could be redressed; fearing if forcible Remedies were applied, they would cause so violent a Commotion of Humours, as would absolutely rend it from the Body of the Empire.

Beglierbeg, *Beghilerbeghi*, or *Beylerbey*, Among the *Turks*, the Governor of a Province of the *Ottoman* Empire; and he has this Title conferred upon him, because he commands all the *Sangiacks* in his Province. In the Reign of *Amurath* III. there were but six of these Governors, or Lieutenant-Generals in *Europe*, and 30 in *Asia*; of which number those of *Egypt* and the Sea were two, and three only in *Africa*. All these Governors in general bear the Title of *Bassa*; those of *Buda* and *Egypt*, that of *Visier*. The *Bassa* of the Sea, or Admiral, who resides at *Gallipoli*, is particularly entituled *Capudan Bassa*, whom we usually call Captain-Bassa. Since *Amurath's* Time, the number of them has been increased, but they begin now to lessen them again.

Becktaschi, from one *Bektasch*. A Sect that took its rise in the time of *Solyman* the Magnificent, and prevailed first amongst the Janizaries, which seems an improper Subject for such gross Heads. Some call them *Zorati*, i. e. those who have Copulation with their own Kindred; and, by the Vulgar, they are stiled *Mum-scanduren*, or Extinguishers of the Candle. They observe *Mahomer's* Law in Divine Worship more strictly than any of that Religion; but hold it unlawful to adjoin any Attributes to God,
by

by saying that God is great or merciful, because his Nature being infinite and incomprehensible, it cannot fall under the weak and imperfect Conceptions of Man's Understanding. These People against the Instinct of Nature use carnal Copulation promiscuously with their own Kindred, the Fathers mixing with their Sons and Daughters, without respect to Proximity of Blood; and as they are thus wicked one way, they are easily induced to give false Witness in favour of their Sect.

Beiram, or *Bairam*, In *Turkish* signifies a solemn Festival: the *Mahometans* have but two of them. The first, which falls on the 10th Day of the last Month of the *Arabick* Year, which is that of Pilgrimage, is called by the *Turks* *Beiram Buiuk*, the Great *Beiram*. The second, which finishes the Fast of the Month *Ramazán*, and falls out on the first day of the Month, or of the Moon *Scheval*, is called *Beiram Kutschuk*, or *Kitschi Beiram*, the Little *Beiram*. 'Tis this last Festival only, that is celebrated at *Constantinople*, and elsewhere, by very great Rejoicing, because it puts an end to their Fast; and this they commonly call the *Easter* of the *Turks*, and according to the Notion of the common People, is taken to be their greatest Feast, and the Grand *Beiram*.

Berberi Bashee. The Grand Signior's Chief Barber.

Borzach. Among the *Mahometans*, signifies a middle state, or rather a middle time, between Death and the Resurrection. *Goliis* in his *Lexicon* explains it of a middle Place, whereas the Authors from whom he took it, say no such thing, for they explain it of a middle time; it being said, whosoever dies enters into *Borzach*, to wit, into the intermediate time, so called.

Bessarabie. Part of *Moldavia*, situate towards the *Black-Sea*, where there are the Fortresses of *Kilia*, *Kermen*, and *Moncastro*, taken by *Bajazet II*. The *Bessians*, a People of *Thrace*, have given Name to this Province, which the *Turks* comprehend under that of *Carabogdan*, that is *Moldavia*.

Bexestan. The *Turkish* Name for a Market, or rather Quarter of *Constantinople*, where they sell Silks, and all sorts of valuable Goods. The *Grecians* called it formerly *Lampter*, because of the great number of Lamps put out there in the Night.

Birzabani. The Mutes in the Grand Signior's Palace, who are naturally born deaf, and consequently remain dumb, being about 40 in Number, and exercise themselves in the Language of the Mutes, which is made up of several Signs, wherein by Custom they can fully express their meaning, so far as to recount Stories, understand the Fables of their Religion, Laws of the *Alcoran*, *Mahomet's* Name, &c. Eight or nine of the most antient of them have the Favour to be admitted to attend in the *Hazoda*, and only serve in the place of Buffoons for the Grand Signior, whom he sometimes licks, ducks in Water, makes to fight together, or the like. And this Mutes Language is so common at the Presence.

Ottoman Court, that there is none almost but can deliver his meaning by it, and is of much use to those that attend in the Presence-Chamber, it being not reverend, nor seemly so much as to whisper in the Grand Signior's Presence.

Bodgan. The *Turks* call *Moldavia* by this Name.

Bosnah, *Boschnah*, by us *Bosnia*; but the *Turks* name it *Bosnah Ili*, and *Boschnah Valaieti* sometimes, tho they often also give it the *Sclavoniack* Name of *Herzegovina*, and by Abbreviation *Herzeg* and *Herzek*, that properly signifies a Dutchy; for *Bosnia* was formerly divided into Upper and Lower. The Upper was distinguished by the Name of the Dutchy of *St. Sabas*, and Mount *Nero*; while the other had the Title of a Kingdom, whereof *Jaitza* was the Capital City. The *Turks* usually call a *Dalmatian*, or *Sclavonian*, *Bosnak*, *Boschnah*, and *Bosnavi*. There are many of these People at *Constantinople*, which has made the *Sclavonick* Language very common in that City.

Bostangi Bassa. The Head and absolute Commander of all those who have the Names of *Bostangees*, or Gardiners in the Seraglio's and Gardens of the Grand Signior, which may amount in all to about 10000 Persons. The Power of this Officer is so great, that he not only has Command of all the Sultan's Gardens, and Houses of Pleasure, but oversees all his Water-Works, and hath Power and Jurisdiction along the *Bosphorus* to the Mouth of the *Black-Sea*, as well as he commands also the Country at a large distance from *Constantinople*, and punishes all Debaucheries and Extravagancy in and about the Country Villages.

Boyars. The Nobles of *Moldavia*, and those Countries.

Bujuck Oda Agasi. Master of the greater School or Chamber in the Seraglio, for breeding up Christian Youths in the *Turkish* Religion, who are afterwards to serve in the great Offices of the Empire.

Bulcogli, The Sons of *Bulc*. The *Turks* in their Histories call the Despots of *Servia* by this Name, because the first that obtained this Principality from *Stephen* King of *Bulgaria*, was called *Eleazer* or *Lazarus*, the Son of *Bulc*. 'Tis also for the same reason that they call them *Laaz* or *Lazarees*, from the Name of this first Prince; in the same manner as they were wont to call all the Emperors of *Constantinople*, with whom they had any thing to do, *Constantinees*.

Bulgar, *Bulgaria*, which they also call *Bular*, the Name of a great Northern Country, reaching to the East of the *Rba* or *Volga*, which formerly was named *Bulgar*. The *Turks* in their Language call a kind of Corn, which the *Latins* name *Far*, *Bulgar*; and the *Italians* at this Day call it *Farro*, because it grows in great plenty in the Country of *Bulgaria*. The *Bulgarians* are also called in the same Language *Le Maroquin de Levant*; that is, *Bulgarian* Leather.

Bulca.

Bulca. A Turkish Word that generally signifies part of a thing, and particularly a Body of Soldiers, consisting of divers Companies of Foot. *Bulca Bassa*, is he whom we call *Master de Camp*. *Sorvagi*, the Captain of a Company, the Turks call *Oda*; a Word which properly signifies a Chamber, and a *Chambry* is four Companies joined together.

C.

C A A B A. A Temple of Mecca. Vid. Mecca.

Cadarians, Cadariah. A Sect among the *Mahometans*, which attribute the Actions of Men to Men themselves, and not to the Divine Decree, that determines their Will. The first Author of this Sect was *Maabed Ben Khalid Al Giohni*, whom *Hegagius* put to death at *Bassora*. *Ben Aun*, one of the Chief Doctors of the *Mahometans*, will not allow the *Cadarians* to be saved, and said they were the *Magi* or *Manicheans* of *Mussulmanism*, because they held there were two Principles, to wit, God and Man. *Schaabi* said, that Men might not be *Cadarians* and *Morazalans*, which was the same thing; all good Actions ought to be referred to God, and evil ones to Men.

Cadi, or Cadhi, whose Plural is *Codhat*, among the *Mahometans* signifies a Judge, that decides all Law-Suits, and even Points of Religion too; tho there may be an Appeal to the *Mufti*, who is Sovereign Judge in those things.

Cadhi al Codhat. The Judge of Judges, is properly he whom we call Chancellor. This Title was given to *Abu Joseph al Cusi*, who was the first that enjoyed the Honour under the *Caliphs Hadi*, and *Harun al Raschid*; for he had a Superintendency over all the Judges of the *Caliphate*. In the mean time it's come to pass in process of time, that the Royal and Capital Cities, which had Sovereign and Absolute Princes, had also Judges of this Quality and Nature.

Cadilefcher, or Cadhi Asker, as the Turks call him, is the Judge of the Army; and the same at this day is a Place of great Dignity in the *Ottoman Empire*, where there are but two Persons entrusted with it; whereof one is entitled the *Cadilefcher* of *Rumeli* or *Romelia*, that is of *Europe*; and the other of *Anadoli* or *Natolia*, which is *Asia*.

Caliph. An Arabick Word that signifies Vicar or Successor; it was the Name of a Sovereign Dignity among the *Mahometans*, that imports an absolute Power, and Independent Authority in Matters of Religion and the Civil Government. The Origin of the Name comes from *Abubeker*, who after the Death of *Mahomet* being chosen to succeed him by the *Mussulmans*, he would assume no other Title than *Caliph Resoul Allah*, i. e. The Vicar of the Prophet, or Messenger of God; and so that Title continued. *Abubeker* was succeeded by *Omar*, who required that the

Caliphate

Caliphate should be put into the hands of six Persons that were to succeed one another, according to the Order of Election, and they were *Ali*, *Othman*, *Said*, *Abdallahman*, *Malehah*, and *Zobair*, and they were entitled Presumptive Heirs. But *Abdallahman* renouncing, and *Omar* declaring *Othman* his Successor, to the prejudice of *Ali*; this gave occasion to great Divisions between the *Sunnite* or Orthodox *Mussulmans*, and the *Schihites* or Followers of *Ali*. The *Caliphs* made their Residence in *Medina* in *Arabia*, till *Ali* transferred the See to *Cousah*. *Moawius* the first *Caliph* of the *Ommiadan* Race, translated it to *Damascus* in *Syria*; *Aboul Abbas*, the first *Caliph* of the *Abbassidan* Race, removed it to *Cousah* upon the *Tygris*, afterwards to *Anbar* upon the Borders of *Chaldea* and *Arabia*, and from thence to a City built near the *Euphrates* in the same Country, which he called *Haschemia*, from *Haschem*, *Mahomet's* Uncle, who was also his own Ancestor. His Brother and Successor *Almanzor*, removed it to *Bagdat*, which he built; which Place became afterwards the usual Residence of the *Caliphs* of the *Abbassidan* Race, which lasted till the Year 655 of the *Hegira*, when the *Tartars* took *Bagdat*, and put *Monstanzem* to death. He was acknowledged for the only *Caliph* and *Vicar* of *Mahomet*, and the Sovereign Pontiff of all the *Mussulmans*; for *Adhed* the Eleventh and last of the *Fathimite* *Caliphs* died in the Year 567 of the *Hegira*, in the Reign of *Saladine*. Indeed there were in *Africa* and *Spain* some Princes who took upon them the Title of *Caliphs*, but that was only in reference to their own Subjects, and not all other *Mahometans*, who at that time owned no other but *Monstanzem* for true *Caliph*. Now *Monstanzem Billah* the Son of *Dhaber*, the last *Caliph* but one after the taking of *Bagdat*, having made his escape from the *Tartars*, and retiring into *Egypt*, was there acknowledged *Caliph*, but without any Temporal Authority; for his Successors to the number of Eighteen, were there only looked upon as *Imaums*, or Chief of the *Mahometan* Religion. The *Mamelukes* or *Sultans* of *Egypt*, who made these *Caliphs* what they were, made and unmade them at their pleasure; but for all the Authority they exercised over them, yet at the same time they made use of them to confirm and authorize their Government to the People; and they also used them to deprive such as they were to depose of the Royal Authority. *Nay*, *Bajazer*, Emperor of the *Turks*, sent Presents to *Motavakkel* the *Caliph*, in 797 of the *Hegira*, praying him by his Letters Patent, to confirm the Imperial Dignity to him.

One of the Chief Offices of the *Caliph*, as an *Imaum*, and Sovereign of the *Mahometan* Religion, was to begin and sing out the Publick Prayers every Friday in the Week, in the Chief Mosque, and to pronounce the *Khothbah*, which was a kind of a Sermon. They were obliged to conduct the Pilgrims to *Mecca*, gave Titles of Honour to Princes, as Defender, Maintainer, Pillar of

of Religion, rode to the Mosque upon Mules, with many other Matters belonging to them.

Carradge. This the *Turks* call an Annual Tax enjoined upon all those who live under any *Mahometan* Government, and are not of their Religion, for a constant Mulct of their Infidelity.

Chaddare. A streight Sword used by the *Turkish Spahees*, with a broad Blade, fixed to the side of their Saddle, which, or the Scimiter, they make use of when they come to Handy-blows.

Chesneghirbashee. The chief Sewer to the Grand Signior.

Chimacham. The Governor of *Constantinople*, *Adrianople*, and the like; in whom the Chief Authority of the State is often lodged in the absence of the Sultan and Grand Visier.

Chiohadar-Aga. A great Officer in the *Turkish* Court, who carries the Grand Signior's Cloak or Vest for Rainy Weather.

Chiurma. The Word used by the *Turks* for a Gally-Slave.

Chupmessahi. A modern Sect maintained chiefly by the Gallanis of the *Seraglio*, and common in *Constantinople*, that signifies as much as the good Followers of the Messiah; they hold that Christ is God, and the Redeemer of the World. The young Scholars of the Porte, and especially such as are most courteous and affable, are much addicted to it; so that 'tis become a Proverb among them, when they would commend the Gentleness of each others Nature, to say *Chupmessahisen*, i. e. you are kind, accomplished, and excessive in your Favours, as becomes one who professes the Messiah. Some have been such bold Assertors of this Doctrine, that they have suffered Martyrdom for it.

Capa Agasi. One of the two principal Eunuchs (the *Kuzlir Agasi* being the other) in the Grand Signior's *Seraglio*; he being Master of the Gate, and a white Man, commanding all the Pages, and white Eunuchs residing in the Court: under him are all the Officers that are Eunuchs, as the *Has Odabaschi*, *Serai Kihaiasi*, *Hasnadar-Bashi*, *Kilargi-Bashi*, *Igingi Capa Oglani*, *Miergidgi*, and others; which see under their proper Heads.

Capudanbasha, or *Pacha*. The same as we call Captain-Basha, by which Name the *Turks* call their Admiral, who is a Beglerbeg, or General Governor of the *Archipelago* Islands; he resides in the City of *Gallipoli* on the Continent. This word *Capudan* is not derived from *Capi* or *Capu*, that in *Turkish* signifies a Haven; but from the *Italian Capitano*. The same *Turks* also call him *Capudan Reis*, and *Reis Bashi*, whom we name the Royal Pilot.

Cara Bogdan, *Black Bogdania*. For so the *Turks* call *Moldavia*, in order to distinguish it from *Wallachia*, which they also call *Bogdan*: This Country has the Epithet of *Black* given it, because 'tis more woody than *Wallachia*.

Caravan, *Cairavan*, *Cairoan*. Properly and generally signifies a Body of Travellers or Merchants, who unite in a Body, in order to travel with the greater Safety into foreign Countries. This

Name

Name has been also particularly given by the Antients to the City of *Cyrene*, and to the Province named *Cyrenaiaca*.

Caravanſera, An Houſe or Inn in Turkey and the Eaſt, built for Travellers to lodge with their Horſes and Goods in ſecurity from Thieves and and Robbers.

Carit, or *Kerit*. A Tribe of the *Moguls*, or Eaſtern *Tartars*, who profeſs'd Chriſtianity. *Ung Khan*, or rather *Avenk Khan*, was Prince of this Tribe, and bore the Surname of *Malek Juhana*, King *John*. It was from this Prince's Name, that we have made that of *Preſter John*, who was diſpoſſeſs'd of his Dominions by *Genghizkhan*, in the Year of our Lord 1202. They have ſince given the name of *Preſter John* to the King of *Ethiopia*, becauſe he is a Chriſtian.

Carmath and *Carmathians*. The Name of a famous Impoſtor and his Followers, who, according to ſome Hiſtories, was born at *Hamadan Carmath*, from which he took his Name; tho other Hiſtorians will have this Surname to have been given him, becauſe he was little and ill-ſhaped, which is the import of the word *Carmath*, in *Arabick*: He was the Author of a Sect that ſtruck at the very Foundation of *Mahometaniſm*, and which made ſo great a Progreſs in the Dominions of the *Caliphs*, that they were almoſt all entirely infected therewith in a little time.

This Man began to appear in the Year of our Lord 891, was a Perſon of a very aſtere Life, and ſaid that God commanded them not to make five Prayers every day, as the *Muſſulmen* do, but fifty; and this Practice he eſta bliſhed among his Followers, who neglected their Occupations to apply themſelves to it. This Sect eat many things that were forbidden by *Mahomet's* Law, and believed that the Angels were the Guides of all their Actions, as they took the Devils to be their Enemies: They turned all the Precepts of the *Mahometan* Law into Allegory, ſaying, that Prayer was but a Symbol of Obedience, paid to the *Imaum*, or Chief of their Sect, which they called by the name of *Naſſum*, that is, the Preſerved of God. And inſtead of the Tenth which the *Mahometans* gave of their Goods to the Poor, they laid aſide the Fifth Part for their *Imaum*. Fasting they look'd upon only as a Symbol of Silence and Secrecy which ought to be uſed towards Strangers, who were not of their Sect. And laſtly, they believed their Fidelity to their *Imaum*, was denoted by that Command which forbids Fornication; inſomuch that thoſe who revealed the Myſteries of their Religion, and did not pay a blind Obedience to their Chief, became guilty of a Crime called *Zinah* by the *Muſſulmen*, the ſame being a word that ſignifies Adultery or Fornication. Their way of writing was very cloſe and ſmall Characters; they throve by Arms, and otherwiſe for a time; but being rooted out of *Arabia* by the *Baſſidians*, thoſe who afterwards made an Inſurrection about *Aleppo* and elſewhere, had no Followers.

Cardagli. A certain sort of Mountaineers in the Country of *Natolia*, near *Troy*, most of them Robbers and Free-booters, and the stoutest and most resolute of those called *Levents*, who come voluntarily and enter themselves in the Registers of the *Arsenal* at *Constantinople*, to serve that Summer's Expedition at Sea, for 600 *Aspers* and Bisket for the Voyage. See *Levents*.

Chafud. An Operation upon the Females among the *Mahometans*, in lieu of Circumcision, which was a Depression or Suppression of the Caruncle, or overgrown Clitoris, because in some Women it is too long, and also hangs out; which often happens in the hot Countries, and especially in *Egypt*, but more rarely in these colder Climates: These the *Arabs* call *Chontha*, &c. Scrats or Hermaphrodites, and the *Turks*, neither *Man* nor *Woman*, almost equally disposed to be Agents and Patients; who therefore are confin'd and restrain'd to their own Sex, by cutting off the Excrescence: but there is no Solemnity in this Operation, not being enjoin'd by any Religious Precept or Rite. It's taken away for the most part by a strong Ligature, which hindring Nourishment, brings on a Marasmus, or Withering in the part, from whence the superfluous part decays or rots away, or at least may be amputated, without great Effusion of Blood: It's usually perform'd by Women Surgeons. Some will have it that this sort of Amputation or Cutting off in Maids, is only lawful in the *Hanisean* Sect of *Mahometans*; but the Christians in *Syria* and *Egypt* do not perform this Operation.

Chatan, Implies the Circumcision of the Males among the *Mahometans*.

Chausb. Vid. *Mukzir*.

Chawarigi. An antient *Mahometan* Sect, who deny there is, or has been any such Function as that of a Prophet, allowed by God in any particular Person; nor any ever sent into the World endued with that Power of Infallibility, to resolve Doubts, and teach and impose a new Law on Mankind: but if at any time such an Office should be necessary, it can never be restrained to one Lineage; for the Person being faithful and just, no matter whether he be bond or free.

Chiaux. A sort of People who have both offensive and defensive Arms assigned them, and may be reckoned in the number of the Militia, tho their Office chiefly referring to Civil Processes and Laws, they may rather deserve the name of Pursuivants and Sergeants; they are about 5, or 600 in number, their Pay is from 12 to 40 *Aspers* per Day, and their chief Officer they call *Chiaus-Basha*, to whose Custody Prisoners of Quality are committed: They attend in the Prime Visier's Palace, to be ready on all Occasions (like our Messengers) to carry Letters and Commands to any part of the Empire. They mostly admit such Christian Runagades as are turned *Mahometans* into this Rank, for their better Subsistence and Encouragement; because, being commonly

monly versed in other Languages besides the *Turkish*, they are fitter to carry Messages into Foreign Countries, and sometimes they are sent Embassadors. Their Arms are a Scimeter, Bow and Arrows, with a Truncheon that has a Knob at the end, called *Toupous*: Those of these Officers that are Servants to the Visier or *Beglerbegs*, carry this Truncheon covered with Silver, but the *Chiaus*es of simple *Bashaws*, only Wood. They make their Harvest upon the occasion of Law-Suits and Differences between Parties, being those who summon the Guilty to Justice; or if the Matter be compounded, they are commonly between them to persuade the Accommodation, wherein they want not their Fees and Acknowledgment of Services from both Parties.

Corban. A Word the *Arabians* borrowed of the *Jews*, and signifies a Sacrifice; and thus they call all the Sacrifices offered unto God by the Patriarchs: They also more particularly call the Day of Sacrifice *Jann al Corban*, being the Tenth of the last Month of the Year, called *Dulhegiat*, on which they solemnly sacrifice the Victim, which they call *Dhabiat*, at *Mecca*.

This *Corban* or Sacrifice is also used by the *Turks* upon divers other Occasions, and more especially seems to be applied for a Thank-Offering for some signal Deliverance or Success; and then the richer sort kill Sheep or Lambs, and having prepared them, cut them to pieces, and distribute the same to the Poor; and this in such cases of Joy and Thanksgiving, is the most solemn Act of their Religion. The Eastern Christians give also this Name to the Sacrifice of the Mass and the Eucharist, which besides they call *Fashirat*.

Curdi, Curdes. A particular Nation originally from the *Gordian* Mountains, that are a Branch of *Taurus*, and separate *Armenia* from the higher *Media*. The Antients called these Mountains and People about them *Corduani* and *Carduchi*; and the highest Creek of them is at this day named by the *Turks*, *Parmak Daghi*, the Finger-Mountain, because taper every way. This Nation is dispersed thro *Assyria* along the *Euphrates* and *Tigris*, and have given the name of *Curdistan* to this Country: They were long before they became *Mahometans*.

D.

D*Aranians (Daranioun)*. An Impious and Heretical Sect, who took their Name and Original from an Impostor whose Name was *Darani*, who being come from *Persia* into *Egypt* in the Caliphate of *Hakem*, would have persuaded the People that *Hakem* was God; but the People slew him, tho he was much caressed by the Caliph. His Successor was one *Hamzah*, who would have himself called *Al-Hadi*, the Director. This Person was the Introducer of Debauchery and Licentiousness, and abolished all Works

of Piety, as Fasting, Prayer and Pilgrimage. This Sect prevailed much on the Sea-Coast of *Syria* and *Libanus*.

Defterdar. An Officer who keeps the Roll and State of the Army and Treasury among the *Persians* and *Turks*. It's one of the greatest Offices in the Government, and is like unto our Lord Treasurer's paying the Soldiery, and making other publick Disbursements, but differing from the Treasurer of the Household.

Delee. In the *Turkish* Language properly a Mad Fellow, or a Hector; they are the Prime Visier's Lifeguard, to the number from 100 to 400, more or less, their Pay being from 12 to 15 Aspers a Day: they used to be generally *Albanians*; their Habit is very ridiculous; they are pick'd out for their great Stature and Stomachs; they speak big, talk of nothing but killing and adventurous Exploits, tho they are not esteemed to be really proportionable to the Courage they pretend to. They march before the Visier in the City on foot, and make way for him to the Divan. On Journeys they are too heavy and lazy not to be well mounted; their Arms are an *Hungarian* Lance, a Sword and Pole-Ax, and some of them carry a Pistol at their Girdle.

Delibafchi. He that commands in chief over the *Delees* or Prime Visier's Lifeguard.

Dervische. Generally a word for a poor Man in the *Persian* and *Turkish* Languages, as well as *Fakir* is in *Arabick*, and these two do more particularly signify a Religious in those Languages; tho they are yet rather used to denote Religious *Mussulmen* and *Indians*: for that of *Rahab* and *Robban* in *Arabick*, and of *Caliras* and *Keschische*, more particularly signifies a Religious Christian. The *Eastern* Christians, as also the *Mussulmen*, make the Institution of a Monastick Life, not only as ancient as *John* the Baptist, or *Elias*, but they mount the same even as high as the Children of God; that is, the Posterity of *Seth*, who lived religiously upon a Holy Mountain. But let their Tradition be what it will, the *Turkish* Histories and other Records make no mention of any Monasteries among them, till the Reign of *Orchanes II.* King of the *Turks*, who is famed to have been the first Founder of Houses of these Orders.

The *Dervishes* have their chief and superior Foundation in *Iconium*, which consists at least of 400 of them, and governs all the other Convents of that Order in the *Turkish* Empire, by virtue of *Orhoman's* Charter. They pretend to great Patience, Humility, Modesty, Charity and Silence in their Superiors or others Presence; their Eyes always fixed downwards, their Heads hanging down to their Breasts, and their Bodies bending forward; their Shirts are of the coarsest Linen, with a white Flad or Mantle about their Shoulders, but most wear a loose kind of Garment made of Wool at *Iconium*, or in *Natolia*, of a dark colour; their Caps are like the Crown of a Hat of the largest size, made of

of coarse Felt of a whitish colour, Legs always bare, and Breast open, which some burn or sear in token of Devotion. They wear a Leather Girdle with some shining Stone on the Buckle; they always carry a string of Beads, called *Tesbe*, and very often run them over. When the Prior dies, they commonly set an Hearse for him in the Chappel, and lay upon it a long string of Beads as big as Walnuts.

Besides the *Ramazán* they keep a Weekly Fast every Thursday, and every Tuesday and Friday the Superior of the Order makes a Sermon upon some Verses of the *Alcoran*, or out of the Books wrote by the Founder, or other Prime Doctor of their Law; after which the *Dervishes*, after bowing them round, dance so swiftly that some of their Faces cannot be seen, a certain Pipe made of a Cane sounding all the while to this Motion; and suddenly when the Musick ceases, they all stop very exactly and firmly, without any Symptoms of Disorder. This Custom, they say, they use in Imitation of their first Founder *Mevelana*, who for 14 days together, and without any Sustenance, used it himself, till at length falling into an Extasy, he received strange Revelations and Divine Commands for the Institution of this Order. The Pipe they play upon they value very much, they esteeming it for an antient sanctified sort of Musick on which *Jacob* and the other Holy Shepherds praised God; it hath a doleful melancholy sound, tho' after all, the *Turks* themselves dispute against this sort of Devotion with Instrumental Musick, because the *Alcoran* forbids it. They profess Poverty, Chastity and Obedience, as the *Franciscans* do; but if any has not the Gift of Continence, he may have liberty to leave his Convent and marry; but they observe none ever thrived that did so.

The *Novices* serve in the most servile Offices, and lie two together in a Cell; some of them spend their time in learning to read, and write in *Turkish*, *Arabick* and *Persian*, others exercise Tricks of Legerdemain, and really apply themselves to Sorceries and Conjurations by the help of Familiar Spirits. This sort of People of all others addict themselves to drink Wine, strong Waters, and other intoxicating Liquors, and they eat vast quantities of Opium. They have Monasteries in the most famous places of the *Turkish* Empire, which serve the travelling Pilgrims of this Order for Inns and Places of Entertainment: for they above all other Religious *Turks* journey and travel from one place to another, where the *Mahometan* Religion is profess'd, under pretence of preaching and propagating their Faith; and thus they travel upon the Charity of their Monasteries, and Alms of others, into *Persia*, *China*, and the Dominions of the *Mogul*, whereby they become the best Spies and Intelligencers of any that are found in the Eastern parts of the World.

Diadare. A Term used amongst the *Egyptian Mamelukes*, of which I cannot assign the particular signification, but it seems to

denote a General: the Great *Diadare* is mentioned in those times, which might be much the same with the Grand General of *Poland*; and this is the more likely to be so, because we find this Officer in that Military Government of the *Mamaluks* chosen their Sultan or King.

Divan, In *Arabick* signifies two very different things; for in the first place, 'tis taken for a Chamber or Court where Councils are held, Justice administred, or the publick Treasure and other Matters of Government are managed, and in this sense 'tis usually taken in *Turkey*. The Eastern Nations say *Solomon* had a *Divan*, where he did not only judge Men, but also Spirits and Demons that were subject to him, and that this *Divan* took up a vast deal of Ground. The *Caliphs* of the *Abbasidan* Race had one, where the Causes of all injured Persons that came thither were decided; and the *Caliphs* were to preside therein in Person. *Laborasp*, the fourth King of *Persia* of the *Caianadan* Race, set up a Military *Divan*, where all the Petitions of the Soldiery were answered, independent of the Prince's Council. The *Turks* have that which they call *Aiak Divan*, or *Divan a-foot*, which is an extraordinary Council, held by the Sultan in one of the Balconies of the Seraglio, when he takes upon him to hear the Complaints of his Subjects, whose Tumults and Commotion there is a necessity forthwith to appease. The other signification of the Word, is a Collection of divers pieces of the same Author, whether in Prose or Verse, which are usually collected after his Death.

Dogan-Bashee, Chief Falconer to the Grand Signior, and not capable of any higher Preferment.

Drugerman. See *Targeman*.

Dukigibaschi. The second Officer of the *Turkish* Gunners, and next to the *Topgibaschi*, being the chief of them that found great Guns.

Dunalma. Thus the *Turks* call the Feasts, Rejoicings and Illuminations they make for Successes in War, or other happy occasions.

Dwarfs. See *Giugs*.

E.

ERBUHAFEE. A religious Order amongst the *Turks*, having its Denomination from the Instituter and Founder of it *Ebrubhar*, the Scholar of *Nackbande*, who taking into his Assistance *Abdulla*, and *Ilahi* and *Vesa*, came out of *Asia* to propagate their Faith in *Europe*. Their Actions, they say, were governed with Meekness, Gravity and Silence; and laying aside all superstitious Worship, they exercised themselves in pious Actions; their Discourses amongst themselves being nothing in relation to the things of this World, but of Matters concerning a future Life.

They

They fast mostly on Mondays and Thursdays, and always abstain from all Victuals carrying an ungrateful Smell. They tell many ridiculous Stories of their Founder, as that he was nourished with Barley-bread, Oil of Olives, Honey, Grapes, &c. yet that he eat but three times a Year, and the like: however, after all the pretended Sanctity of this Order, they are generally esteemed Hereticks by the other *Mahometans*, because they do not think themselves obliged to the Pilgrimage at *Mecca*, by reason of the pretended Purity of their Souls and elevated Raptures, which enable them in their Cells to be present, and have a clear prospect into the holy *Mecca*.

Ebrictar-Aga. A great Officer in the Grand Signior's Court, that carries his Water to drink, or wash.

Edhem. A religious Order among the *Mahometans*, founded by one *Ibrahim Edhem*, of whom his Disciples, but obscurely, tell us, he was a Slave and an *Abyssine* by Birth, who went one day under the Fort *Haranan* to discourse with *Ibnimelick* King of *Caire*, that he was comely, facetious, but sober, always desiring to please God, continued reading the Alcoran in the Mosques, prayed Day and Night with his Face to the Ground, and often repeated these words; *O God, thou hast given me so much Wisdom, as that I know clearly I am in thy direction, and therefore scorning all Power and Dominion, I resign my self to the Speculation of Philosophy and an Holy Life.* His Servants liking and imitating his Example, became Proselytes to his Doctrine: The Food of this Order is Barley-Bread; they pray frequently with Fasting, and their Priors apply themselves to a Faculty of Preaching. Their Clothing is of a coarse thick Cloth, they wear a Woollen Cap upon their Heads with a Turbant round it, and a white Linen Cloth striped with red about their Necks. They converse with Lions and Tygers in the Desert, salute them and make them tame (as they vainly say) and also by the Miraculous Power of Divine Assistance entertain discourse with *Enoch* in the Wilderness.

Elchi. In the *Turkish* Language signifies an Ambassador, Resident, Agent, or any petty Messenger from a Foreign Power, sent to reside with them upon any publick Affair; for they make no distinction in the name; tho they have the Appellation of *Kapikabya*, that signifies an Agent at Court, and is commonly attributed to those that reside at the Porte for the Princes of *Moldavia*, *Wallachia*, &c. and also for the several Bassas of the Empire.

Emaums. Parochial Priests among the *Turks*, who must be able to read in the Alcoran, and counted Men of good Fame and Morals among their Neighbours, before they can be promoted to the Function; they must also have learned at the appointed times of Prayer to call the People together from the top of the Steeple by repeating these Words, *Allah Ekber, Allah Ekber, Eschedu in sala ila be Allah* see *Eschedu enne Mahammed*

evvoful cuah fleie ula selah heia ala Felaallah Ekber, allah Ekber, la ilabe ilaccleah, i. e. God is great, God is great, I profess that there is no Deity but God, and confels that *Mahomet* is the Prophet of God. In this manner the People of a Parish recommending any one to the Prime Visier, declaring that the former *Emaum* is dead, and the Place vacant, and that this Person is well qualified, he receives immediate Induction; but for better proof of the Recommendation, he is enjoined to read some part of the Alcoran in the Visier's Presence, and then takes his *Teshchere* or *Mandamus* for the Place: and this is all that is required, for they have no new Character or State of Priesthood amongst them. Their Habit is like the rest of the People, only they wear a large Turbant like the Lawyers, with some little variation in folding it up, and put on a grave and serious Countenance; few of them adventure to preach, that Office being left to the *Shogh*. The Musti hath no Jurisdiction over the *Emaums*, and there is no Hierarchy amongst them, only that in Civil and Criminal Cases they are subject to the chief Magistrates.

Emmeri Padeshaw. The Imperial Firm for the Marriage of a Sister, or one of the Female Kindred of the Grand Signior, to some great Officer, which he shews her very submissively when she imperiously demands the reason of his bold Access to her Chamber.

Emir. A Commander, Chief, or Prince; the *Caliphs* who had a Sovereign Authority, as well in Spirituals as Temporals, over all the *Mussulmen*, took no other Title upon them than that of *Emir al Men Menin*, Commander of the Faithful. Several Sovereigns of different Races who have reigned under the Authority of the *Caliphs*, at the beginning took no other title than that of *Emir*, which in process of time being changed into that of Sultan, it continued only to be given the Princes their Children; as that of *Cesar* did amongst the *Romans*. These Princes were also called in the *Persian* Language *Emir Zadeh*, the Princes Children; and from the abbreviation of the Word *Emir* came *Mir*, and of *Emir Zadeh* they made *Mirza*: Now the title of *Emir* in process of time came to be conferred on those who were reputed to be of *Mahomet's* Race by his Daughter *Fathimah*, being amongst the *Turks* otherways called *Eulad Resul*, and are reckoned of the number of Religious Men, who for distinction sake wear Turbants of a deep Sea-Green, which is the Colour of their Prophet; and in respect to him, they have many Privileges granted them by the Secular Power, so that no Man dare affront them upon the forfeiture of his right Hand. However, they have a chief Head or Superior, called *Nakib Escref*, who has an absolute Power over them; and tho few of them can clearly deduce their Genealogy from *Mahomet*, yet they are helped therein and countenanced by the *Nakib*, that he may acquire a new Subject. The *Emirs* are capable of any Offices; few of them of

any

any Trade, unless it be *Esergi* or dealing in Slaves. They are generally unnatural Sinners and the worst of Men.

Emir Akhor, *Imrahor* or *Himbraor*; Master of the Horse to the Grand Signior.

Emir Bazar; Provost of the Markets, and the Person amongst the *Turks* who regulates the Price of Victuals.

Emiralem, otherwise *Miralem* or *Meindar*, is he who carries *Mahomet's* green Flag, when the Grand Signior appears with any solemnity in Publick, and is the second Officer of the *Emirs* of the Race of *Mahomet*.

Emir Hage. The Title which the *Turks* give to him who is Commander of the Caravan that goes to *Mecca*, and signifies as much as the Prince of the Pilgrims.

Erasbles. A desperate kind of Soldiers amongst the *Turks*, fighting on horseback, without Saddles, having only a little Piece of Tapestry on their backs. They carry light Darts made of stait and fair Canes, excellently well made and strongly armed, and good Sabres or broad and sharp Cutlasses.

Eshraci. A *Mahometan* Sect which signifies Illuminated, and they are purely Platonical, contemplative of the Divine Idea and the Number of God; for they hold the Unity, yet they deny not the Trinity, as a Number proceeding from the Unity: which Conception of theirs they usually illustrate by three Folds in an Handkerchief, which may have the denomination of three, but being extended, is but one piece of intire Linen. These Men are no great Admirers of the Composition of the Alcoran; what is agreeable to their Principles therein, they use as occasion serves to confirm their Doctrine; other parts which with difficulty are reconciled, they reject, and stile abrogated: and because they apprehend the Bliss of Paradise consists in a Contemplation of the Divine Majesty, they contemn all the Fancies and gross Conceptions of Heaven, that *Mahomet* hath framed to allure and draw the Minds of gross and ignorant Men. All the *Scheghs* and able Preachers belonging to the Royal Mosques are of this Sect, of whom see an Account under the word *Schegh*.

Esirgi. One that deals in Slaves amongst the *Turks*, to which sort of Traffick, the *Emirs* who would be repured the Sainted Offspring of their Prophet *Mahomet*, are much addicted, as being an holy Profession to captivate and enslave Christians.

Eslam, or *Islam*; the same as *Mussulmanism*. Thus the *Mahometans* call their Religion, and the word signifies an entire Submission and Resignation both of Body and Soul to God, and to what *Mahomet* hath revealed, wherein consists all *Mussulmanism*; they also hold them to be *Mussulmans* or Believers, who before *Mahomet's* Preaching believed the Unity of God, and likewise say all Men were born in *Eslamism*, but that their Parents by Magick, Judaism, and other Religions, diverted them from it.

F.

F A K I R, Signifies the same in *Arabick* as the *Turks* and *Persians* mean by *Dervishes*, viz. a poor Man in general, as well he that is so thro Necessity, as out of Profession and Choice.

Fathemah, and *Fatime*: *Mahomer's* Daughter by *Aischa*, born at *Mecca*, five Years before her Father set up for a Prophet, and died at *Medina* six Months after him, about the Age of 28; she was married to *Ali* her Father's Cousin-German, and was the Mother of *Hassau* and *Housau*; the *Mahometans* make her to be an exceeding virtuous Woman. From her the *Dynasty* of the *Fathimites* took their Name and Original, I mean the Princes who pretended to be descended in a direct Line from her and *Ali* her Husband.

Fazna-Agasi. Treasurer to the Queen-Mother in *Turkey*, and commands those Damsels that are Servants in the said Chamber; he is a black Eunuch.

Ferrash. The Sweeper of the *Mahometan* Temples and Monuments.

Fetfa, in *Turkish* *Fataava*; signifies as much as the deciding of a Point of Law by the *Musties* or *Cadees*, and 'tis originally derived from the word *Fata* of the *Arabs*, which signifies much the same thing.

G.

G A U R S. The name of the Magian Sect, founded, or rather reformed by *Zoroastres*, remaining still in *Persia*; and in the *Arabick* signifies Infidels, which is the usual Appellation the *Mahometans* bestow on all that are not of their Religion: but those People have this Name in *Persia*, by way of Eminency, as if there were no other like them, and as if it were their National Name. They have a Suburb at *Ispahan*, the Metropolis of *Persia*, called *Gaurabad*, or the Town of the *Gaurs*, where they are employed only in the meanest and vilest Drudgeries; some of them are scattered abroad in other parts of that Country. But the bulk of them is in *Korncan*, the worst Province in all *Persia*, where the *Mahometans* allow them to live with some Freedom, and the full Exercise of their Religion; but every where else they use them like Dogs, and they bear Oppression with wonderful Constancy. Some Ages since, for the avoiding it, several of them fled into *India*, and settled in the Country about *Surat*, where their Posterity are remaining to this day. A Colony of them is likewise settled at *Bombay*, an Island subject to the *English* in those Parts, where they are allowed, as we are informed by *Ovington's* Travels, the free Exercise of their Religion: they are a poor harmless sort of People, zealous

zealous in their Superstition, rigorous in their Morals, and exact in their Dealings; professing the Worship of one God only, and the Belief of a Resurrection and future Judgment; and utterly detesting all Idolatry, tho reckoned by the *Mahometans* the most guilty of it: for altho they perform their Worship before Fire, and towards the Rising-Sun, yet they utterly deny that they worship either of them. They hold that there is more of God in those his Creatures, than in any other, and that therefore they worship God towards them, as being in their Opinion the truest Shechinah of the divine Presence amongst us, as Darknesh is that of the Devils. As to *Zoroastres*, they have him still in the same Veneration, as the *Jews* have *Moses*, looking on him as the great Prophet of God, by whom he sent his Law, and communicated his Will to them.

Gebeas. *Turkish* Armourers, so called from the word *Gebees*, which in their Language signifies Arms, Back and Breast; they are 630 in number, distributed into 60 Chambers, and have their Quarters near *St. Sophia* in *Constantinople*. Their business is to preserve the Arms of antient times from Rust, by cleaning and oiling them. Their Pay is from 8 to 12 Aspers a day. Their Officers are the *Gebegibaschi*, who is their Commander in Chief, and *Odabaschees*, who are so many Masters of the Chamber. These Armourers are necessary Officers on all Expeditions, and often in time of Battle distribute the antient Arms into the *Janizaries* hands; but those that are any thing rich and have good Friends, obtain the favour to stay at home, and yet receive their Pensions.

Gebelues. So many Horsemen, which the *Turkish Zaims*, by virtue and in proportion to the value of their Tenure, more or less, are obliged to bring into the Field in time of War.

Gennab. Signifies Paradise with the *Mahometans*, who hold there are eight Paradises, and seven Hells; that is, eight degrees of Blessedness for the Happy, and seven of Punishment for the Damned: by which inequality they would intimate, that the Mercy of God exceeds his Justice.

Gerit. A sort of Dart or Weapon about two foot long, headed with Iron, being like, if not the same with the *Pila* of the *Romans*, which the *Turkish* *Spahees* use, who by long exercise and custom throw them with a strange dexterity and violence, and sometimes dart them before them in a full career of their Horse, and yet without any stop recover them again from the Ground.

Gibarians. A Sect amongst the *Mahometans* who take away all Liberty from Man, and will have God to have necessarily created all the good and bad Actions of Men: the *Ascharians* are a branch of them, but will allow of some Temperament.

Gionuli. Certain Volunteers amongst the *Zaims* and *Timariots* of the *Turks*, who in time of War maintain themselves at their own

own Charge, in hopes, by some signal Act of Valour, to obtain the Succession into the *Zaims* or *Timariots* Lands, as places fall void by the Slaughter of the War; for which reason they appear very hardy and desperate, it being reported that a *Timariot's* Farm has been bestowed eight times in one Day, for as one was slain it was conferred on another, and so until it rested with that Number.

Giorhamites. An antient Tribe of *Arabs*, who have their Name from one *Giorham* the Father of them: They were formerly entrusted with the Care of the Temple of *Mecca*, and upon that account they had a great many Quarrels with the *Ismaelites*: There is a Mountain near unto the City, called the Mountain of the *Giorhamites*, whither this Tribe retired to fortify it self against its Enemies.

Giuge. The Grand Signior's Dwarfs, who have their Quarters, as well as the Mutes, among the Pages of the two Chambers, till they have learned to stand as they should in the Sultan's Presence; and any one of them that happens to be both Dwarf and Dumb, as also castrated, is very much esteemed.

Giuz-Chon. Reader of the Parts among the *Mahometans*, viz. the Reader of 31 Parts of the Alcoran; which are wont to be read or recited either in the Mosques, or in the Burying-places of the Saints, for Founders. For, beside the 100 Suratas or Chapters, the Alcoran is divided into 31 Parts, each of which contains several Suratas.

Gulamiie. Safe-Conduct Money, which was one *per Cent.* formerly allowed of all Monies to those *Spahettes*, who by the Collection of the Grand Seignior's Revenue were summoned to convey the Treasure for its greater Security to the Capital City.

Gulal. Amongst the *Mahometans* is the cleansing of the Bath after Copulation or Nocturnal Pollutions: Till which a Man is called *Giunab*, i. e. his Prayers are abominable.

H.

HAIETTI. A *Mahometan* Sect derived from that of *Moatazali*, which holds that Christ assumed a true and natural Body, and was the Eternal and Incarnate; and this is an Article of their Creed, That Christ shall come to judge the World at the last Day; for which they cite the Authority of the Alcoran in these Words: *Thou Mahomet shalt see thy Lord return, in the Clouds*. This, tho they fear, expressly and in plain terms to interpret of Christ, yet they confidently affirm it to be prophesied of the *Messiah*, and in discourse confess he can be no other than Christ, who shall again return with the same human Flesh into the World, reign forty Years on Earth, confound Antichrist, and then shall the World be at an end.

Haim.

Haim. Edilis, or Overseer of the Temple among the *Mahometans*; his Business is to keep the Mosque clean, to lay the Mats, Cushions and Carpets, and to keep the Alcoran, &c.

Haireti. A *Mahometan* Sect, signifying amazed and doubtful, in determination of all Controversies, who can endure any thing rather than to controvert Opinions, and dispute one Question in search after Truth: They will neither undertake to persuade nor dissuade, but like the *Academicks* affirm, that Falsity may, by the Wit and Contrivance of Man, be dress'd in an Habit so as not to be distinguished from Truth it self; and on the contrary, Truth may be so disguised with Sophistry, as to be rendred as deformed and ugly as Falshood: And therefore they conclude all Questions to be merely probable, and no ways certainly demonstrable; so that in Points of dubious Controversies, their common Sayings are, *Allabi billur*, God knows; *Alla kara nuk*, it's known to us, and the like. As to the manner of their Life and Practice, they are punctual Observers of the Rites of the *Mahometan* Religion and Constitutions of their Civil Law, but much inclined to yield to the Course of their own Nature, and the Force of Passion. They drink Wine, not to appear cynical or unsociable, but more generally addict themselves to Electuaries composed of *Opium*, which tends to augment their natural Stupefaction; and when they are overcome therewith, they readily assent to whatever you say, tho ever so contradictory, not so much (as they confess) from a Persuasion to one Proposition more than another, but out of a Compliance to their Companions: which Humour the nature of their Sect allows of.

Hambelle, or *Hanbalites*. One of the four Orthodox Sects among the *Mahometans*, and is known only in some parts of *Arabia*. See *Haniffe*.

Han. See *Kan*.

Haniffe. One of the four Orthodox Sects among the *Mahometans*, and is professed in *Turkey*, *Tartary*, *Eusbec*, and on the other side *Jehun*, *Bactorus* and *Oxus*; the other three being called *Shaffee*, *Melechee* and *Hambelle*, which see under their respective Heads; the Differences amongst them being only in Ceremonies, Washings, Prayers, Postures, &c.

Hanniarre. The Dagger which a Sister, or one of the Female Kindred of the Grand Signior, wears in publick by her Side, that is married to any of the great Officers of the Court, as a Token of her Superiority over her Husband.

Haram. A Thing forbidden by the *Mahometan* Law, and is of a contrary Signification to the word *Halal*: It is also a sacred Thing, an Entrance whereunto is not permitted all sorts of People; a Sanctuary, like that of *Mecca*, according to the false Belief of the *Mahometans*: and the Temple of *Medina*, and the Tomb of the false Prophet bears this Name, they calling them both

both *Haramani*, and the Genitive *Haramai*, which is the dual Number of *Haram*.

Hazifzi ; Amongst the *Turks* signifies as much as a Conserver of the Alcoran, there being a sort of Students among them who get it all by heart ; and therefore are much esteemed, and their Persons as sacred as the Place, which is the Repository of the Law.

Haznadar-Bashi. A White Eunuch, and Lord Treasurer of the Grand Signior's Seraglio, who commands those Pages that do attend the Treasury, which is laid apart for the Expences of the Court only, so that he may more properly be called Treasurer of the Household. That Money is piled up in several Rooms of the Seraglio, of which there have been Additions almost in every Emperor's Reign, divided and distinguished by their Names ; and the same Wealth is preserved sacred, and not to be disposed of but in great Extremity : However, this Officer is under the Command of the Master of the Gate.

Hazna-Kiahiafi. The second Officer of the Treasury in Turkey.

Hazna-Oda. The Name of the Treasury-Chamber amongst the *Turks*.

Haz-Oda. The highest and supremest Chamber in the Seraglio, and consists of Forty Pages, who attend immediately on the Grand Signior's Person, and amongst them Twelve hold the Chief Posts in the Court.

Hazoda-Bashi. The principal Commander of the Grand Signior's Royal Chamber, like our Lord Chamberlain, and a White Eunuch, yet under the Command of *Capa-Agasi*, or Master of the Gate.

Hegira, or *Hegrah*. Properly the Flight of *Mahomet*, being the time when that false Prophet with his Proselytes withdrew from *Mecca*, to avoid the Persecutions of the *Chorasties*, who were the strongest Party in that City, and could not endure that *Mahomet* should abolish their Idolatry with his new Doctrine. This his Flight happened the fourteenth Year after he had taken upon him the Sanction of a Prophet, and God's Messenger : it happened at Noon-day, according to some Authors, and with but a few Companions ; but the same was followed by many more, who did not think themselves safe in *Mecca*. He retired to *Medina*, and arrived there on the Twelfth of the Month *Rabi al Aqual*, which is the Third in the Lunar *Arabick* Year, which consequently consists of 354 Days. Indeed, 'tis true, the *Mahometans* begin their *Hegira* in the Month of *Moharram* aforegoing, that agrees with the Sixteenth of July, in the Year of our Lord 622, which we were obliged to take notice of, in order to fix the Epoch of the Years of the *Hegira*, which may be called the *Mahometan Era* ; and this to conform to the Opinions of the best

best Chronologists, tho others have differed from it : However we may here note, That the *Mahometans* thought fit to signalize their *Era*, or Computation of Years, by the most memorable Persecution which they had suffered.

Harewi, or *Hizrevi*. A Religious Order amongst the *Turks*, that took its Name from a Person so called, who lived in the Reign of Sultan *Orchanes*, by whom he was much esteemed ; his Followers, as well as the other *Mahometan* Orders, pretend to Poverty, as the nearest way to arrive at the Happiness of Paradise.

Heydukes. Thus they call *Hungarian* Foot-Soldiers or Infantry, tho the Word seems to intimate originally such as lived by Footpadding, or Rapine.

Himbraor. See *Emir Akbar*.

Hogias. By this Name the *Turks* call the Masters who instruct the Youth in the Seraglio, brought from remote Parts, in all the Arts, Discipline and Superstition of the *Mahometan* Religion ; to say their Prayers, understand them in *Arabick*, and speak, read and write too in *Turkish* perfectly.

Hogian. The Grand Signior's Confessor.

Horvat and *Harvat*. Thus the *Turks* in their Language call *Croatia*, which they sometimes confound with *Bosnia* ; tho this last is called by the particular Name of *Herzek* and *Herzegovina*. The *Turks* also call the Prince or Governor of *Croatia* *Drenzibhan*, from *Drenzen* Count of *Cilley* in *Croatia*, who was defeated and taken Prisoner by the *Basha* of *Bosnia*, under *Bajazet* the Second, in the Year of our Lord 1493.

Humaungee-Bashee. Thus they call in *Turkey* the Officer that is Chief over the *Baths* to the Grand Signior ; who, as well as the chief Falconer, not entering into the Royal Chamber, is not capable of any higher Preferment.

Hunkiarafa-Kisi. One of those Maidens in the Seraglio, to whom the Grand Signior first vouchsafes the Embraces of his Bed, the Word signifying the Royal Concubine ; and if she conceives and brings forth a Son, she is called *Hazaki Sultana*, while others have only the Honour to be styled the First and Second Concubine, &c.

Hussars. Thus are the *Hungarian* Horse or Cavalry called ; tho perhaps originally the Word imported as much as Highway-men, or such as lived by Rapine, like the *Italian* Banditti.

I.

I A B A I A H. A Modern Sect among the *Mahometans*, who deny God's Omniscience, affirming that God governs the World by Chance and Accidents, not comprehending from Eternity, or at the Creation of the World, a perfect Certainty of particular Affairs that were to be transacted in it ; and that God im-

proves

proves in Knowledge by Time, as Men do by constant Practice and Experience.

Jabari, or *Giabari*. An antient *Mahometan* Sect, great Enemies to the *Kadari*, and maintain that a Man hath no Power over his Will and Actions, but is wholly influenced by a Superior Agent, and that God hath Power over his Creatures, to design them to Happiness or Misery, as seems him best; and in explaining this Opinion, they proceed most rigorously to say, That Man is wholly necessitated and compelled in all his Actions, that neither his Will nor Power, nor Election is in himself; and that God creates his Actions in him, as he does in Inanimate and Vegetable Creatures. The first Principle of them is Life and Essence; and as the Tree may be said to produce Fruit, the Water to run, the Stone to move downwards, so are the Actions in Man, for which, yet there is a Reward and Punishment properly and necessarily allotted.

Janizaries, *Jenitcheri*; Foot-Soldiers, and the main Sinews of the *Ottoman* Empire. The Word signifies the New Militia, and their Antiquity may be deduced from *Othoman*; but having received Honours and Privileges from *Amurath III.* the *Turkish* History accounts that to be the time of their Origin. Their Number at first was not above six or seven Thousand, but has been since considerably increased: It has been known that six or seven have gone under the name of one *Janizary*, thereby to gain a Privilege of being free from all Duties and Taxes, in consideration of which they bestowed an annual Sum of Money, or Presents on the Officers. They always have the Beard on the Chin and under Lip shaven, this being generally used as a token of their Subjection; and so all the Pages and other Officers in the *Seraglio* are distinguished by this Mark to be in Service, and obliged to the Attendance of a Master; but being licensed to War, &c. they immediately let their Beards grow as a sign of Liberty.

In former times this Militia consisted of Christians Sons only, brought up in the *Mahometan* Religion; but of later years that politick Custom hath in some measure been disused, whether from the Corruption of Officers, and Carelessness in their Discipline, or any other Cause, is not certainly to be determined. However it be, such as enter into this Order, let them be who they will, unless the Necessity of the present State of the War be exceeding urgent, are obliged to perform their Noviciate, before they can be enrolled among the *Janizaries*, whose chief Officers are to take care to inure them to all Labours, Pains and Fortifications; as to cut Wood, carry Burdens, endure Heats, Colds and other Hardships, which may render them obedient, vigilant, and ready to endure all the Inconveniences and Miseries of War. Many of these have their Quarters in the Garden-Lodges of the Grand Signior's *Seraglio*, of which there are many in and about *Constantinople*, to manure and dig the Ground, and other servile Work; while others are

are employed in easier Business of that or the like kind here, and in other places of the Empire, till such time as Supplies for their Wars give them Occasion to draw out these Men from their several Stations; and then being called to the Chamber of the Janizaries, they march orderly one after another according to their Seniority; one holding the end of his Fellow's Garment, appears before the Muster-Master, who having enrolled their Names in the Grand Signior's Register, they run as fast as they can by their *Oda-bashee*, or Master of their Chamber, who gives every one as he pleases a blow under the Ear, to signify their Subjection to him: and this is the Ceremony observed in creating Janizaries.

At their first Enrollment some have but one Asper a day, others four or five, to seven and an half; and so with Time and their Officers Favour they increase to twelve Aspers *per* day, which is their highest Pay, and can have no other Advance, unless their good Fortune promote them to the degree of *Kiahaiab Begh*, or Lieutenant-General of the Janizaries, or any other eminent Office: But besides this Pay, they have their daily Provision and Diet from the Grand Signior, and their Table ordered at a certain hour, where they find Rice, some Flesh, &c. and eat like Monks in Convents. They receive also a yearly warm Coat, which is distributed to them in the month *Ramazan*. Their General or Janizar-Aga, is always chosen out of the Royal Chamber of the Seraglio, at whose Death his Wealth accrues to the Publick Treasury of the Janizaries. Their other Officers will be found as well as this, under their proper Heads. The Janizaries Chambers are 162 in number, whereof 80 are of antient Foundation; over most of which there is a *Teborlagi* or Captain. In these Chambers those that are unmarried enjoy their Lodgings and Habitations, and twice a day find their Victuals; but tho Marriage is prohibited to none of them, yet 'tis that which determines their Preferment, and renders their Seniority incapable of claiming a Right to Offices, or Military Advancement; and therefore no other Duty is required of them in time of Peace, but to appear every Friday in their Chambers, and Presence of their Officers. The Janizaries in every Province have their Serdars, who are Colonel or Chief of all the Janizaries within that Jurisdiction, who much abuse their Office by taking into their Protection any that present or pay them for this Privilege. Their Arms are Musquets and Swords, they fight confusedly in the Field, tho with more Order than the *Spahies*: But in the late War, by the assistance of French Officers, they have been observed to engage much more regularly than in former times, tho with a worse Fate and Success than their Predecessors; a great part of whose Conquest they have lost to the Victorious Christians.

Ichoglans. Thus the *Turks* call those Youths that are designed for the great Offices of the Empire, who must be born of Christian Parents taken in War, or presented from remote Parts.

Ikingi Capa Oglani. The first Master of the Scholars for their Books, in the Grand Signior's Seraglio, and a white Eunuch under the Command of the *Capa Agasi*.

Iman. Properly in *Arabick*, the same as *Antistes* in *Latin*, he that precedes or goes before others; but the *Mussulmans* apply it particularly to him who is at the head of their Assemblies in their Mosques, and by way of Excellency for the Person who is acknowledged for the Chief of *Mussulmanism* as well in Spirituals as Temporals: However there are particular *Imans* in some Cities who officiate for the chief *Iman*, but no farther than in Spirituals; for they are the Prince's Officers and Governors that have the Civil Authority in their hands. When we speak absolutely of the *Iman* of the *Mahometans* Religion, we mean *Mahomet's* true and lawful Successor, in whose Person are originally both Temporal and Spiritual Jurisdiction; because all manner of Authority, whether in matters of Religion or Government, resides in his Person only, and therefore the *Mussulmans* may be told their false Prophet was a Legislator like *Moses*, and not the Messiah who declared his Kingdom was not of this World. The *Caliphs* took the Title of *Iman* upon them, and executed the Function. The *Mahometans* cannot agree amongst themselves concerning the Office or Dignity of the *Iman*, some believing it to be a Divine Right and confined to one Family, as the High-Priesthood was to *Aaron*; others hold it to be of Divine Right on the one hand, but on the other, they do not think it so confined to one Family, as not to be transferred unto another; and they say farther, that the *Iman* being not exempted from falling into an heinous Sin as that of Infidelity is, for that, nay for lesser Offences, if he commits them, may be deposed, and his Dignity transferred to another Person: However, this passes for current amongst the Orthodox *Mussulmen*, that when once a Person has been acknowledged for *Iman*, he that denies his Authority is not from God, is a wicked Man, he that obeys him not is a Rebel, and he that contradicts his Authority is ignorant: They have a great many other Altercations about their *Iman*, which will be too tedious to run through.

Jobites. Thus some have stiled the Posterity of *Saladin*, the great Sultan of *Egypt*.

Isi. A *Mahometan* Sect, and a Branch of that called *Moatazali*, having taken its name from *Isa Aterdad* the Author of it. Their Tenets are, that the Alcoran was created, contrary to *Mahomet's* express Words, who anathematizes all that are of this persuasion; but to solve it, they say, the Alcoran delivered by *Mahomet*, was but a Copy transcribed out of that wrote by God and kept in the Library of Heaven; and that when their Prophet denies the Creation of the Alcoran, he hath no reference to the Original, but his own Hand-Writing copied from the first Exemplar: they also deny the common Tenet of the *Mahometans*, viz. the incomparable and matchless Eloquence of the Alcoran, as their Prophet himself would have had it to be.

K.

K A B I N. A sort of half Marriage amongst the Turks, when a Man takes a Wife for a Month, or certain limited Time, and Agreement is made for the Price before a Judge: This Strangers often do who desire to find a Wife wherever they come, and is the same which in *Spain* they call *Emanchibado* or *Casado de Media Carta*; only the Act there is not made allowable by the Laws, as in *Turkey*.

Kadari. An antient *Mahometan* Sect, that wholly denies the divine Decree of Predestination, affirming, that every Man is a free Agent, from whose Will, as from the first Principle, all good and bad Actions flow and are derived; so that as with good reason God crowns Man's good Works with the Rewards of Felicity, so he justly punishes his evil Actions in the present and future World: and this they stile the Doctrine of Equity, and define it to be a Measure of Man's Actions, according to the Rectitude and Disposition of that right Line, which the Prime Intellect hath drawn out by Wisdom's Proportions. This Opinion is absolutely rejected as Heterodox in the *Mahometan* Religion. See *Jabari*.

Kadezadeli. A Sect of a very modern Date among the *Turks*, which took its Rise in the Reign of Sultan *Morat*, and whose chief Promoter was one *Burgali Effendi*, who invented many Ceremonies in praying for departed Souls in the Burial of the Dead: The Followers of it cause their *Imaum* to cry aloud in the Ears of the Corps, to remember that God is One, and his Prophet One; and the principal Devotees here are *Russians* and other Runnagado Christians.

Kadri. A Religious Order amongst the *Mahometans*, having one of the Name for its Founder, and a Person much admired for his Wisdom and Abstinence, whose Sepulchre is found without *Babylon*, to which Place many of those who enter into the regular Orders of these Convents make their Pilgrimages. Their Novitiate they must perform with Degrees of Abstinence and Fasting, and therefore at their Admission they have a small Willow Cudgel given them, that weighs, when fresh and green, four hundred Drains, which they must always hang at their Girdle; by whose Weight they take their daily Allowance of Bread, till such time as the Wood becoming exceeding dry, is also much the lighter, and so accordingly their Bread diminishes.

Besides their Prayers five times a Day, they are obliged to spend the best part of the Night in turning round at the Sound of a little Pipe, and to say, *Hai, Hai*, i. e. *Alive*, being one of God's Attributes, and that with so much Violence (in imitation of their Founder) in a Ring together, till they fall down upon the Ground all dead; whom those who last longest, carry off from the Chain-

ber, and lay them to recover: and this they do every Friday Night. They are all obliged once a Year to a Retirement of forty Days, in a little Cell free from all Company and Conversation, to give themselves to Meditations, observe their Dreams, and recount them to their Superior, who studies to interpret them, and thence divine future Things. But for all this they have many times Licence from their Superiors to be drunk with *Aqua-vita*, *Opium*, or the like. They are Fellows of a refined Wit, notable Sophisters and Hypocrites; their Secrets they reveal to none but those of their own Profession, whereby they are subtle to cheat those of other Religions; they are not debarred from Marriage, but if they actually marry, they are excluded from the Covenant, and may wear any sort of Habit, tho, for Distinction sake, they wear black Buttons. Those that live in the Convent carry a certain white Pad of a coarse Cloth, their Heads with Hair unshaven, without Caps or other Covering, and bare-footed.

The Prior of the Convent of this Order teaches their Disciples a certain Prayer, which they whisper in their Ears, that it may not be overheard or known by others; and this they are obliged to repeat every moment with little Intermission, unless a time set apart for the Offices of Nature; and they boast it to be so efficacious, that by virtue thereof they often divine *Visions* and *Revelations*: They sit like other Religious *Mahometans* with their Heads hanging down, and their Noses in their Breasts, the better to keep them from Distraction, or wandring Thoughts, during their Contemplations of Heaven, and the Vanity of satisfying the Carnal Appetite. They are full of ridiculous Miracles, which will be too tedious to recount.

Kadun, and *Kadun Kabia*. A grave Matron appointed to oversee and hear the Actions or Discourses that are any ways undecent or immodest among the Maidens bred in the Seraglio for the Use of the Grand Signior's Bed. She may be properly stiled the Mother of the Maids.

Kalenderi. A Religious Order among the *Mahometans*; tho indeed it may be rather termed the Sect of the *Epicureans*, than Men retired to mortify their Appetites and deny the World, as the rest pretend to: But yet they pretend to Religion by a different way of Libertinism and Looseness in their Conversation. Indeed they do pretend that their Founder *Santons Kalenderi* gave himself greatly to a mortified Life, tho he were given much to Musick. But how strict and sober soever he was, his Disciples are of another Temper, for they live in much Jollity, and banish all kind of Melancholy and Sadness, are free from Cares, Passions or Torments of the Mind, and have this Saying amongst them, *This Day is ours, to-morrow is his who shall live to enjoy it*: and therefore they studiously attend all moments of Pleasure, consuming their Time in Eating and Drinking; to maintain which, they will sell the Stones of their Girdles, Ear-rings and Bracelets.

The

They account the Tavern as Holy as the Mosques, and believe they serve God as much with Debauchery, or liberal Use of his Creatures (as they call it) as others with Severity and Mortification; nay, the *Turks* say, That in the *Hegira* 615. the Christians became Masters of *Jerusalem*, by reason the Institutor of this Order of the *Kalenderi*, who had a chief hand in the Government of the City, was found drunk when it was assaulted.

Kan, or *Khan*. Some will have this Word to signify the same as *Ulugbeg* in *Turkish*, which is Great and Potent Lord; the most Puissant Kings of *Turquestan*, *Great Tartary* and *Kashania*, took formerly this Title upon them; *Ginghis* that Great Conqueror assumed no other, insomuch that it became part of his Name, other Eastern Authors calling him *Gin Ghizan*. The *Crim Tartars* who are descended from him, still retain the Title, and 'tis also the first which the *Ottoman* Emperors ascribe to themselves of all their Titles; and so in giving their Genealogies, the *Turkish* Authors say *Mahometan*, *Kan*, *Ben Ibrahim Khan*, *Ben Ahmed Kan*, &c. The Lords of the Court, and Governors of Provinces take also the Title of *Khan* in *Persia*.

Agasi. The chief Commander of the Pages belonging to the Grand Signior.

Kapigeelar-Kajasee. Master of the Ceremonies amongst the *Turks*.

Kapikahya. An Agent at the *Turkish* Court for the Princes of *Moldavia*, *Wallachia*, &c. as also for the *Bashaws* of the Empire, who have each of them a Person to attend there to take care of their Affairs, and endeavour to obviate any thing that may be transacted to their prejudice.

Katib. A Scribe or Notary, who will pronounce Sentence in the Courts of their Judges for Money.

Keblah, *Kebleh* or *Kibleh*. An *Arabick* Word that properly signifies the Place towards which they turn, which one hath or ought to have before him; but the *Mahometans* more particularly call that part of the World where *Mecca* is situated by this Name, towards which they are obliged to turn themselves when they say their Prayers; and because *Mecca* is situated towards the South, the Word *Kebleh* is often taken for the South part of the Heavens and the Earth, as also for the Wind that blows from that Quarter.

Kem Kusar-Aga. A considerable Officer in the Grand Signior's Court, that keeps the Wardrobe, and oversees the washing of the Linen.

Keramians. The Name of the Followers of *Mahomet Ben Keram*, who maintained that what was said of the Arms, Eyes and Ears of God in the *Alcoran*, was to be taken literally, insomuch that they allowed of the *Tagiassum*, i. e. some sort of Corporeity in God, which yet they explain divers ways.

Kessabians. The Name of a *Mahometan* Sect, which believed that *Mahomet* said that *Ben Hanefah* or *Hanafiah*, who was the Son of

Ali by his Wife *Fatima*, was not dead, and that he should in time reign over the *Mussulmans*.

Kessamiyer. Distribution, or Distributor, an Officer under the *Cadileskers*, who being skill'd in the Law, distributes the Goods of the deceased among the Heirs, as the Law ordains: These Officers usually deal most unjustly, taking to themselves 10 *per Cent.* and therefore they value the Goods of the Defunct at a vast price, that so their Fees and Incomes may rise to a greater Bulk, from whence the Heirs often sustain great Loss.

Kiahia Begh. The second Officer of the Janizaries, and next to the *Aga*, being their Lieutenant-General.

Kiatib. The fourth Officer of the *Turkish* Gunners, being their Muster-Master, and is always a Spahce.

Kilar. The Dispensatory, where the Drugs, Cordials, and rich Drinks for the Grand Signior's Service are kept; and the Officer in whose Custody they are, is called *Kilar Kiahaisi*, or *Kilargi Bashi*, who is under the Command of the *Capa Agasi*, and is a White Eunuch.

Kilar Agasi. He that keeps the Sugar, Sherbet and Drugs of the Queen Mother in the *Turkish* Seraglio, and is a Black Eunuch.

Korashites. An *Arabian* Tribe, and reckoned the noblest in all that Country, of whom *Mahomet* was descended, and of which, see more in his Life.

Kul. Such as receive any Wages or Pay coming from the Exchequer, or any Office depending on the Crown, are called by this Title amongst the *Turks*, which signifies as much as the Grand Signior's Slave. Such are the Grand Visier and Bassas of the Empire, and the same Name is more honourable than that of a Subject.

Kulchuk Oda Agasi. A Black Eunuch, the Commander of the lesser Chamber or School in the Seraglio for breeding up Christian Youths in the *Turkish* Religion, who are afterwards to serve in the Great Offices of the Empire.

Kuzlir-Aga. One of the two principal Eunuchs, and of highest and eminentest esteem in the Grand Signior's Seraglio; he being Superintendant over the Women, and a Black Eunuch.

L.

LEVENTS. A sort of Soldiers in *Turkey*, who have no Pay for Life, as some others have, and are not enrolled amongst the Military Orders, but only make an agreement for 5 or 6000 Aspers for their Voyage (their usual Service being at Sea instead of the *Zaims*) which being over, they are disbanded.

M.

MAINIOTES. These are People little known, tho very frequently mentioned in the late War betwixt the *Venetians* and *Turks*; and are so denominated from their Country, called *Braccio di Maina*, or an Arm of Land in the *Morea*, stretching it self out into the Sea, and being antiently part of the Country of the *Lacedemonians*. They are a People emulous of the Glory of their great Ancestors; who by their nearness to the Sea, and ruggedness of their Mountrains, have in despight of the *Turkish* Arms, conserved themselves in the form of a Republick: Tho they also entertain a *Turkish* Aga, rather out of respect than subjection. They have usually lived by Rapine, and they maintain in the Isle of *Cervi*, which is subject to them, several Brigantines to take Christians, which they sell to *Barbary*, and *Turks* to *Venetians* and *Malta*. They did the *Venetians* some service in the late War.

Malechee. One of the four Orthodox Sects amongst the *Mahometans*, to which *Tripoli*, *Tunis*, *Algier*, and other Parts of *Africa* devote themselves. See *Haniffe*.

Malamigee. A Modern Sect among the *Mahometans*, who maintain that God is perfectly to be known in this World; and that by the Doctrine of *Cognosce teipsum*, the Creature proceeds to the perfect knowledge of his Creator; opposite to which are the *Mezzaculia*, which see.

Mahapous. In *Turkish* signifies properly a Pledge, but this Title they give Ambassadors sometimes, whom they look upon to be in the nature of Hostages, and responsible for the Actions of their Prince; and for that reason they frequently confine them, contrary to the Law of Nations.

Mahometan Purgatory. See *Araf*.

Mameluke. In *Arabick* properly a Slave, but more particularly applied to those *Turkish* and Christian Slaves, which the Posterity of *Saladin* bought for Soldiers, and who afterwards became Masters of *Egypt*.

Maoulaonans, Associates; It being the name of a particular Sect amongst the *Dervishes*, who usually read a Book, entitled *al Mashnaovi*, whose Title and particular Use may be seen in the Dance of the Flute, by the sound whereof the Book begins, which the *Dervishes* have made famous among the *Musfulmans*.

Marmara. The *Turks* call the *Propontis*, *Marmara Degnizi*, that is, the Sea of *Marmara*; but most commonly *ak Degniz*, which signifies the White Sea, a name which they have taken from the vulgar *Greek Asprothalassa*, in order to distinguish it from the Black-Sea, which is above the *Thracian Bosphorus*, and called by the *Greeks Maurothalassa*.

Mecca. A City of *Arabia*, situate in one of the Provinces of that vast Country, and called *Tehamah*, because 'tis lower than all the rest. This City is rendred very famous for being the Birth-place of *Mahomet* the Impostor.

In this City is the *Caaba*, which they visit, a House 24 Cubits long, and 23 Cubits wide. It's set about with Pillars on all sides, which are in number 448. It has 28 Gates, and is illuminate with Lamps by Night: the *Mahometans* have a reason, besides the exprefs Command of *Mahomet*, why they reverence this Place, and that is, that they believe it to have been built in that place by *Adam*; that it was again built by *Abraham* and *Ismael*, after having been overturned by the Deluge.

Medina. In general signifies a City, but more particularly that called *Jatreh* in *Arabia*, in the Province of *Hagiaza*, whither *Mahomet* retired when he was obliged with his Followers to quit *Mecca*, the place of his Nativity. It was called the City by way of Excellency, because *Mahomet* fixed the Seat of the *Musfulman* Empire there; and indeed the first *Caliphs* made it the place of their usual Residence, except *Ali*, who translated it to *Cousa*, a place where he was better beloved; and after him the *Ommiadians*, who grew potent in *Syria*, fixed it at *Damascus*. *Medina* is also the Burying-place of *Mahomet*, and the first *Caliphs*, which was the cause of its having the Title of *Medinal al Nabi*, the City of the Prophet. It has lost its antient names entirely, and they likewise call it *Illustrious*.

Melvolevee. The same as *Derviche*, which see.

Mesgidgi, Barchi. The two *Imams* or Priests of the Royal Mosque, belonging to the Queen-Mother, ordained for the Women's Prayer.

Mesra. *Mahomet's* famous Night Journey to *Jerusalem*, and from thence to Heaven.

Messuar. An Officer in the Kingdom of *Tunis*, in the time of *Muleasses*, and those Princes; but whether the same signified General, Treasurer, &c. I will not take upon me to determine.

Mezurga. The Tenth Officer of the *Janizaries*, and their head Bailiff.

Mezzachulia. A modern *Mahometan* Sect, who hold, that they who know God only in this World by some glimmerings and rays of his Glory and Essence, will find it sufficient to lead them into Paradise, and rank them in the number of the Faithful.

Minara. High Steeples built near the Temples or Mosques in *Turkey*, which the Cryers go up to, and with a clear Voice proclaim the times of Prayer; because the *Turks* cannot endure Bells, they being used by the Christians.

Mir. An Abbreviation of the Word *Emir*, which in *Arabick* signifies a chief Prince and Commander. The *Persians* and *Turks* often make use of this Abbreviation, both in proper Names

Names and Appellatives. *Mir Abor* in *Turkish* is the same as antiently *Comes stabuli* was, or Master of the Horse now is with us. *Mir Miran* in *Persia*, is the same as *Beglerbeg* in *Turkey*: Which see in its place.

Miralem. See *Emir Alem*.

Miri Mac. The *Turks* call by this name, that which we name the Crown-Lands, tho the Word is often taken amongst them for the Royal Treasure, and generally for all the Rights of the Sultan.

Mirza. An Abbreviation from *Emir Zadeh*, which in *Persian* signifies a Prince's, and hath more particularly been used by the Family and Posterity of *Tamerlane*. It's also still very common among the *Crim Tartars*.

Mizrak. Thus the *Turkish* Spahes call their Scimeter and Lance wherewith they are armed.

Moammerites. A famous Sect among the *Mahometans*, and the *Mysticks*, who are very numerous, and in great esteem in *Turkey*, who being sensible of the Difficulties and Uncertainties that attend all traditional Facts, maintain that God can never discover himself with certainty any other way, than by speaking to the Reason and Understanding of Men, and revealing himself immediately to the Mind of every particular Person: for they say, if they depend on oral Tradition, they lay themselves open to the greatest Falsities and Impositions, there being nothing so liable to infinite Changes and Alterations, numberless Mistakes, Additions, and Subtractions, according as Men's Opinions vary by the change of Times and Circumstances. Nor are Books more exempted from such Doubtfulness and Uncertainty, since they find so much disagreement among Books wrote by different Men in different Parts and different Ages, and even among the different Books of the same Men. But suppose, continue they, we should resolve all our Faith into the sole Text of the Alcoran, the difficulty and uncertainty will still remain, if we consider how many Metaphors, Allegories, and other Figures of Speech; how many obscure, ambiguous, intricate, and mysterious Passages are to be met with in this infallible Book; and how different are the Opinions, Expositions, and Interpretations of the most subtile Doctors and learned Commentators on every one of them. The only sure way then, add they, to come to the certain Knowledge of the Truth, is to consult God himself, wait for his Inspirations, live just and honest Lives, be kind and beneficent to all our Fellow-Creatures, and pity such as differ from us in Opinions, about the Authority, Integrity and Meaning of the Alcoran.

Moatazali. An antient *Mahometan* Sect, that signifies as much as *Separatists*; the reason of which Denomination hath proceeded from *Alhajan* the Scholar of *Teafe Eba Arw*, the Author and Master of this Sect; who being asked, whether those who had committed a great Sin, were to be adjudged, condemned, as fallen from the Faith; the Scholar, without waiting for his Resolution,

lution, withdrew, and began to interpret the Sense thereof to his Fellow-Disciples, from which they afterwards had the name, tho they called themselves the Defenders of the Equity and Unity of God; notwithstanding they are herein divided into no less than 22 Sects among themselves, which are maintained with great Passion on all sides. But the Principle wherein they agree in common, is, That God is Eternal, and that Eternity is an Attribute most properly agreeable to his Essence; yet they reject the Attribute it self, saying, That God is Eternal, Wise, Powerful, and the like, by his own entire and single Essence; tho they say, he is not Eternal by his Eternity, &c. lest they should admit any Multiplicity in the Deity, or incur the Error of the Christians, who, as they say, divide and dishonour the Unity of God, by the Conceptions they frame of the three Persons in the Trinity. But if the Christians are blamed for three Eternals, how much more are they who frame as many Eternals as there are Attributes? See *Sephari*.

There is a modern Sect sprung from the *Moatazali*, who deny any Man can be stiled a Saint in this World, except the Prophets, who were without Sin; and that the true Believers in the next World shall see God as clearly as we see the Moon at Full; against the Doctrine of *Mahomet*, who says, God is invisible either to us in this World, or the next.

Mobaiedians; The Whites. The name of the Followers of the famous Impostor, named *Burkai* and *Mokanna*. They made an Insurrection in the Province of *Chorasán* against the *Caliph Mahadi*, who by his Generals at length defeated them. These Rebels took the Title of the Whites upon them, from the Colour of their Habit, which they affected to be White, in order to distinguish them from those that obeyed the *Caliph*, whose Colour, as well as that of all the *Abbassides*, was Black.

Mohaiyd. The Clerk of a Court of Judicature, who inserts the Acts in the Books.

Mohagerins; Or the Companions of *Mahomet's* Flight: being those of *Mecca*, who followed him to *Medina*, and attacked with him the Caravan of *Mecca* in the Year 623.

Mollah. Next to the *Musti* and *Cadilefchar*, or Judge of the Militia, is this Officer in Power in matters of Law; and there are two sorts of them, whereof one is of 300 Aspers, and the other of 500 Aspers, so called for distinction sake. The first sort are principal Judges in petty Provinces, containing under them the command of *Cadees* of poor and inconsiderable Places; the other have their Jurisdiction over the whole Dominion of a *Beglerbeg*, and have the *Cadees* of several rich and renowned Places under their Government. These rise often to the Office of the *Musti*, but proceed by several steps and degrees, and must first gradually command where the Imperial Seats have been; as first to be *Mollah* in *Prusa*, and then in *Adrianople*, and lastly in *Constan-*

Constantinople, at which time he is next the *Cadilefchar*. The Sultan uses the following Stile or Form when he writes to any of his *Mollahs* or *Cadees* of the first Degree: *To the most perfect Judge of the Faithful, the best President of Believers in God, the Mine of Vertue and true Knowledge, the Distributer of all just Sentence to all Human Creatures, Heirs of the Prophetick and Apostolick Doctrines, the Elected by the singular Grace of God, for our Governour and Judge of ——— whose Vertues may they ever flourish.*

Morgi. An antient *Mahometan* Sect, whose Professors are great Favourers and Patrons of that Religion; since they maintain that a *Mussulman*, tho guilty of the grossest Sin, is not punished for them in this World, nor receives his Absolution or Condemnation after Death, till the Resurrection. And farther, that as Impiety, with the true Belief, shall never be punished; so Piety and good Works, proceeding from an erroneous Faith, is of no Validity or Power conducing to the Fruition of the Joys of Paradise. See *Waidi*.

Morlaques. A People little known, thro frequently mentioned in the late War between the *Venetians* and the *Turks*. They inhabit the Mountains of *Croatia*, on that side which looks towards the *Adriarick* Sea. They wholly submitted themselves to the *Venetians*, and desired to live under their Protection in 1647, because the *Bassa* of *Bosnia*, and *Tekeli* the Father or Grandfather of the famous *Tekeli* of these times, committed a Massacre upon many of them at *Knin*. They receive no Pay of the Republick, but have the Reward of a Sequin (which is 9 s. 6 d. *English*) in the time of War, for the Head of every *Turk* they bring in to their Officers: for lucre whereof, they have made such constant Enterprizes upon, and cruel Slaughters of them, as have rendred them irreconcilable Enemies to the *Porte*. They are a sort of Militia always on the Wing, under no Discipline but their own: Incamp on the Plains, but live with their Families on the Mountains, avoiding the Licentiousness which much Conversation brings, and the Luxury of Cities. They have no Learning amongst them, nor understand much what belongs to keeping Faith or Promises with an Enemy.

Mosque, or *Masgiad*. A Place appointed for the Worship and Service of God; being as much as to say, an Oratory. The *Perfians* and the *Turks* usually pronounce the Word *Mesjed*, and *Mesgid*; from whence the *Italians* have made the Word *Mesquita*, and we *Mosqua*; whereby we mean a *Mahometan* Church. The *Mussulmans* call a *Mosque* of the Assembly *Masgiad Giamie*, the principal *Mosque* of a considerable City, and signifies as much amongst them as that we call a Cathedral in Christendom. As for the Temple of *Mecca*, the *Mahometans* call it by way of Excellency *Masgiad Alharam*, or the Sacred *Mosque*; and the first

first *Mosque* that was built by *Mahomet* at *Medina*, where in he was buried, they call *Masgiad al Nabi*, the Prophet's *Mosque*.

Mosaillema. A false Prophet among the *Arabs*, who in the last Year of *Mahomet* composed an *Alcoran*, in hopes of having the same success as the other, which yet failed him.

Muezzin. The Criers among the *Mahometans*, who serve more *Mosques* than one, and proclaim Prayers by turns in a Week; their Allowance is not above 24 *Aspers*, and not less than one.

Mufii. The principal Head of the *Mahometan* Religion, or Oracle of all dubious Questions in their Law, and is a Person of great Esteem and Reverence among the *Turks*, whose Election is solely in the Grand Signior; but of him and his Office we have already treated more at large in our Account of the *Turkish* Religion.

Muhlaji and *Befi*. Thus the Servants of *Beglerbegs* and *Bassas* are called in *Turkey*, the first whereof make Profession of a principal Art in Horsemanship, and exercise themselves in throwing the *Gilid*, a Dart much used amongst the *Turks*, in the true management whereof there is great Dexterity. These Servants of several *Bassas* frequently combat for the Diversion of the Grand Signior, with that forwardness and malice, in hopes of Preferment, that they many times not only maim, but kill one another; and those of them that exceed, are preferred to be *Zaims*, or *Timariots*. The *Befies* go a-foot, who for their great Abilities in walking or running, often attain to be *Janizaries*.

Muhasebegas Basses. The chief Accomptant in the Grand Signior's Court.

Muhzir. Apparitor or Messenger, who cites the Citizens and Country People to Justice; but he cannot cite Soldiers. The *Turks* call him *Chausb*.

Munafibi. A Sect among the *Mahometans* that is purely Pythagorical, that believe the Transmigration of Souls; more particularly that the Souls of Men deceased enter into the Bodies of Beasts, which are in temperament most agreeable to the Dispositions of those whom they animated before. As the Soul of the Glutton enters into the Swine, of the Lascivious into the Goat, of the Generous into the Horse, of the Vigilant into a Dog, and the like; there are but few of this Opinion in *Constantinople*, but a great many are said to be at *Grand Caire* in *Egypt*; to which Opinion some will have the *Chinise* to be greatly devoted.

Munkir, and *Nekir*. Two Angels believed by the *Mahometans* to be the Inquisitors of the Dead in their Graves, that they raise the dead Body on his Breech, or upon his Feet, and examine him concerning God and his Religion, the Books, &c. with severe

severe Stripes, and with Question and Torture : for they imagine that after Death, the Soul remains with the Body, or hovers about it three or four Days, and therefore they keep away every thing that can in the least disturb or frighten the Soul away ; and that after this, the Soul goes into a middle State, or rather middle Time, between Death and the Resurrection.

Musferri. The Title of a *Mahometan* Sect, and signifies, *the true Secret is with us* ; but indeed this Secret is no other than the absolute Denial of a Deity ; that Nature, or the Internal Principle in every individual Thing, directs the orderly course which we see and admire ; and that the Heavens, Sun, Moon, and Stars, have thence their Original and Motion ; and that Man himself rises and fades like the Grass or Flower. There are abundance of *Cadees* and learned Men in the *Arabian* Legends that espouse these Sentiments, and some have suffered Death, and professed their Atheism to the last.

Musevved-gii. The *Mufti's* Clerk, who speedily and distinctly sets down the Words of disagreeing Parties, their Controversies and Interrogations, and presents them to *Phetva-Emini* in little Papers.

Mussulmanism. See *Eslam*.

Mutafaracan. A sort of Pursivants, Serjeants, or the like Officers, who with their *Chiausfes* attend upon the Prime Visier to the Seraglio. They are a sort of Spahees, 4 or 500 in number, and their Pay is 40 Aspers a day.

Mutes. See *Bizebain*.

Mutevelli. The Rector or President of a *Turkish* Mosque, into whose hands the Revenue thereof is constantly paid.

Muzerim, We have got the Secret. A Sect in *Turkey*, of which there is no small number of the first Rank for Birth and Offices at *Constantinople*. They are well versed in all the *Arabick* Literature ; and their Secret is, that they reject the whole Frame of the *Mahometan* Religion : and indeed by their way of Reasoning, seem to deny the Certainty, Usefulness, and Necessity of all Revelation in general.

N.

NAIB. The Judge's Vicar in *Turkey*, who goes thro the Cities and Villages, and the whole Jurisdiction of his Judge, weighing the Bread, trying the Dough, and inspecting other Vicinals, taking care that they be not spoiled, and that they be sold at the due Rate. The Sellers and Hucksters corrupt these with Gifts, that they may sell as they please. But those who do not bring Presents are more narrowly watched, and drubbed with Cudgels, or pillory'd.

Nakib Esref. The Head or Superior of the *Emirs* or *Mahomet's* Race, who hath his Serjeants or Officers under him, and is vested

vested with so absolute a Power over them, that he extends it to Life and Death at pleasure; tho he never will scandalize this Holy Seed so far, as to execute or punish them publickly. He helps them to clear their Genealogies, which are obscure enough; and then to make them stanch, he gives them a Tree of their Lineage and Descent; which Abuse is so well known to the *Turks*, that they carry the less respect to the whole Race of them, and whenever they find any of them drunk or out of order, they scruple not first to take off their Green Turbants, then kissing and laying them with much Reverence aside, they afterwards bear them without Respect or Mercy.

Nasibor Taclir. A Book, the *Turks* say, writ in Heaven, containing every Man's Fortune, which is by no contrary Endeavours, Counsels or Wisdom, to be avoided.

Na't-chon. The Reader of Attributes among the *Mahometans*, for he sings the Attributes and Praises of *Mahomet* and his Companions, on Fridays before Noon-Prayers.

Nimetulani. A Religious Order amongst the *Mahometans*, that had its Origin in the 777th Year of the *Hegira*, and Denomination from one of that Name, famous for his Doctrine and Severity of Life, in the time of Sultan *Mahomet*, the Son of *Bajazet*: he was one, as his Followers say, who preached and published the Truth, mortified his Body, followed not the Affections of the carnal Appetite, knew the intrinsic Nature and Quiddity of all Creatures, rendred continual Prayers and Praises to his Creator, was ravished with Extasies and Raptures, wherein he often obtain'd the Happiness to discourse with God. He eat every thing that God had made lawful for human Nourishment, without Fast or strict Diet; while he slept, he extended not his Feet like Beasts of no Sense. Sometimes the Fear of God made him tremble, and none ever arrived to his Perfection, nor to that intimate Knowledge of the Divine Secrets. The Professors of this Order assemble every Monday Night to praise the Unity of the Divine Nature, and celebrate the Name of God with Hymns and Songs. Those who would initiate themselves into this Order, are first obliged to make a Quarantain, remaining alone in a Chamber for the space of 40 days, with 24 Drams of Meat a day, during which they see God's Face, the sublime Paradise, and praise the Creator of the Universe; then they are taken out by the Fraternity, dance a Morrice-dance, in which Vagary if any Vision appear to the *Novices* from God, they throw their Clothes behind them, and fall flat with their Faces on the Ground, as in an *Apoplettick-Fit*, till their Prior coming to make Prayers over them, they by degrees return to their Senses again, but remain a while like drunken Men, distracted or stupid. But afterwards their Prior in secret demands their Visions and Revelations, which they communicate to him, or some other serious and grave Person well instructed in the Mysteries of their Profession.

O.

O D A. Thus the *Turks* call the Chamber or School, into which the Youth descended of Christian Parents, and designed for the Great Offices of the Empire, are disposed, in order to the Education of them; and there are two of them, viz. the *Bojuch Oda*, or the Great Chamber, and the Lesser one.

Odabaschi. The third Officer amongst the *Turkish* Gunners, being chief of all the Chambers of the Gunners in the Suburbs of *Constantinople*.

Ogiaks. In the *Turkish* Language signifies a Family, as also a Military Family; so *Spahi Ogiaghi* implies the Order of the *Spahi*, and *Vicheri Ogiaghi*, the Militia of the Janizaries.

Omiadees. A Dynasty of Princes, and the Descendants of *Ommiah*, a considerable Person in *Arabia*, who possessed the *Caliphate* for 91 Years, tho the *Alides* and *Abbassides* opprobriously termed them *Faraena Beni Ommiah*, the *Pharaohs* or Tyrants of the House of *Ommiah*; yet there are Authors who extend the duration of this Dynasty to 100 Years, from 32 to 132 of the *Hegira*: for they begin the Reign of *Moavias* after the Death of *Orhoman*, because he revenged it, and refused to acknowledge *Ali* for the true *Caliph*. There were 14 Princes of them, who at last were totally rooted out by the *Abbassides*; and the whole Race had been extinct, if *Abdalrahman Ben Moaviah*, who was Grandson to the 10th *Caliph Hescham*, had not kept it up in *Spain*, where he began to reign in 139 of the *Hegira*, and his Posterity continued there till 424, when they were entirely rooted out by the *Alides*.

Orph, in the Plural *Aleoph*. A Wall or *Limbus*, betwixt Paradise and Fire, as the *Mahometans* believe, or a known or knowing Interstice, next to the Fire, between Paradise and Fire.

Otoracks. Thus the *Turks* call those Soldiers whom they by reason of their Age and Unability to endure the Fatigues of War, dismiss, but allow Half Pay to them during Life; like the *Milites Emeriti* amongst the *Romans*, the Invalids of the *French*, or our *Chelsey-College Men*.

P.

P A D. This Word in the *Persian*, as well as *Pal*, is a Guard or Guardian; and being joined with *Schal*, which signifies a King in the same Language, the Word *Padischah* is formed, which is a Title the great Kings of the *East* take upon them; I mean the Emperors of the *Turks*, *Persians*, and *Moguls*. The *Turkish* Sultans were so jealous of this Title, that they formerly conferred it upon no Christian King. The *French* say their King was the first Prince that had it, and that of later Years those of *England* have

have obtained it by powerful Presents. As for the Emperor and King of *Spain*, the Sultan gives them no other Title than *Cral*, which is King in the *Slavonick* Tongue. The *Persians* say, a great King ought to bear the Title of *Padischah*, because he is the Guardian and Protector of all the People upon the Earth; tho there are others who will have the Word *Pad* to signify a Throne and Royal Pavillion.

Peikbashi. The ninth Officer of the Janizaries in the *Ottoman* Court, being Commander of those sort of Pages called *Peicks*, who wear Caps of beaten Gold, of which there are sixty in all, who march at Solemnities together with the *Solaks* near the Grand Signior's Person.

Phatiba. The first Chapter of the Alcoran or Surat, signifying in *English*, the *Opener*, because it begins and opens the Book; and because there is frequent mention of it, I'll recite the Words: *Praise to God, Lord of the Creatures, King of the Day of Judgment; we adore thee, and implore thy Assistance: do thou lead us in the strait Way, in the Way of those to whom thou art gracious, against whom thou art not wroth, and do not err.*

Phetva-Emini. The Trustee of *Phetva*, who has the keeping of Law-Papers given in by the *Mufti's* Clerk: These he first collects, considers them, and sometimes advises or suggests to the *Mufti* what ought to be answered; who at length decides the whole Matter in one Word, *Olur*, it is so, or let it be so; or *Olman*, it is not, or must not be; setting down his Answer.

R.

R *AI*. Thus in *India* do they call a King, or an idolatrous Prince of that Nation; the *Persians* in the Plural call them *Raian*, and our Travellers commonly *Raias*, and *Ragias*.

Ramazan, or *Ramadhan*. The ninth Month of the *Arabian* Year, and properly signifies Heat, as supposing it always fell out in Summer; but the Year being Lunar, it happens in process of time to fall out thro all the Seasons of it. The *Mahometans* are obliged to fast throughout this whole Month; which upon this Account, as also because they suppose, that on the 27th Night of it, which they call the *Night of Power*, the Alcoran began to be delivered to *Mahomet*, they hold very solemn and in great esteem. See more of this Month in the Chapter of the *Five Points* necessary to constitute a true *Mahometan*, foregoing.

Rascia, *Raschiab*, or *Radzia*. A *Slavonick* Word, which has been variously written, and is given usually by the *Turks*, as the Name of the Province of *Servia*, antiently called *Moessia*: It may be derived from the *Turkish* Word *Ros* and *Rous*, which signifies the Country and People of *Russia* and *Muscovy*, antiently called *Roxii* and *Roxalani*. The *Radzians* were very famous in the

the late War between the Emperor and the *Turks*, and did the former great Service.

Rassane, Properly in *Arabick* signifies a Messenger and Envoy, and is more particularly apply'd by the *Mussulmans* to *Mahomet*, whom they stile *Rassoulallah*, the Prophet of God.

Ravendia, A wicked Sect, or Hereticks, who allowed of the Transmigration of Souls, and believed or took upon them to believe, that the Soul of *Mahomet*, or of some of the antient Prophets, animated the Body of *Abas Giasar Almanfor*, the second *Caliph* of the *Abassidan* Race; and therefore would give him Divine Worship, by making Processions round his Palace, like those done at the Temple of *Mecca*. This Sect degenerated afterwards into a seditious and dangerous Faction, which the same *Caliph* was obliged to eradicate.

Rechinhar Aga. A great Officer in the Grand Signior's Court, that holds his Stirrup, and may something resemble our Master of the Horse.

Reis Effendi, or *Reis Kitab*. *Reis* is properly *Arabick*, and signifies a Chief, and in *Turkey* it has been usually taken for their Commander at Sea; but when *Kitab* or *Effendi* is added thereunto, then this Term signifies Lord Chancellor, or rather Secretary of State, or of Dispatches, or Chief of the Writers or Bookmen: (For the *Turks* always call Men of the Law and Professors of the Pen, and Parochial Priests, by the Title of *Effendi*.) This Officer is always present and attending on the Visier, for passing Orders, Decrees, Patents, and Commissions, into all Parts of the Empire; which are daily dispatched in those Numbers, into all places, as are incredible.

Rohban. The Plural of *Rahab*, and the same is often taken in the Singular, and signifies a Person that fears God, and particularly a Monk or Religious Christian, engaged by Vows to the Service of God: For tho the *Mussulmans* have divers *Sophies* or *Dervishes*, who are a sort of Religionaries amongst them, yet they are confined to no Order or Profession by Vows, tho they usually called by this Name all those Holy Persons who lived a retired Life in the Provinces at first conquered by the *Mahometans*.

S.

S *Abians*, Worshippers of Images, a Sect so called in opposition to the *Magians*, Worshippers of Fire, between which two Sects the World was antiently divided: They are now, since the growth of Christianity and *Mahometanism*, reduced to an inconsiderable Sect; but antiently they were all the Nations of the World, that worshipped God by Images: however, they still subsist by the same Name in the East, which they pretend to have received from *Sabius*, a Son of *Seth*; and among the Books wherein their Doctrines are contain'd, they have one which they call the Book of *Seth*, said to be writ by that Patriarch: That which gave them the

greatest Credit among the People of the East, is, That the best of their Astronomers have been of this Sect; for the Stars being the Gods they worshipped, they made them the chief Subject of their Studies. The *Sabians*, in consecrating their Images, use many Incantations to draw in to them the Stars, those Intelligences, for whom they erected them, whose Power and Influence they hold, and afterwards dwell in them; and from hence the whole Foolery of *Telisms*, which some make so much ado about, had its Original.

Sabin, Is a Sect among the *Mahometans*, which, tho they are *Mahometans* in Profession, yet seem to run contrary to the Stream and general Consent of all its Professors. They give themselves commonly the Title of Enemies and Confounders of Idolatry; yet seem from the Influence, the Sun and Moon have upon sublunary Bodies of all living and sensitive Creatures, to conclude a certain Divinity in them: The Men commonly worshipping the Sun, and the Women the Moon, and others the Artick Pole. They are not strict Livers, and keep close to the Law, but govern themselves with Morality and Prudence. They are not apt to believe the Immortality of the Soul, nor the Reward of Virtue, nor Punishment of Vice in the next World, nor prone to revenge Injuries, ill Language, or other Disservices of Men; but regarding them as the natural Effects of the Celestial Influences, are no more provoked by them, than we are with a Shower of Rain for wetting us.

Safa, and *Merva*; Mountains near *Metca*, where the *Mahometan* Pilgrims are wont to pray to God before they go thither: they run seven times betwixt these Hills or Rocks, which are 780 Cubits distant from each other. The *Mahometans* themselves own that this and some other Ceremonies were in use among the antient *Arabs* before *Mahomet's* time, but were confirmed and somewhat alter'd by him.

Safi, *Sefi*, *Scheick* *fasier Sefi*, or *Sophi*; Is properly the Name of a Person that has made himself very famous to Posterity, who pretended to be descended of *Ali*, *Mahomet's* Son-in-Law, and lived in the City of *Ardebil*, in the Province of *Adherbigian* with much Reputation for his Sanctity, in the time that *Tamerlane* conquered *Bajazet*; which *Tamerlane* so esteemed him, that he for his sake released all the Prisoners he had taken in the lesser *Asia*, and had resolved to put to death. All these People who owed their Lives and Liberty to *Safi*, ever after retained a great Esteem for him, and cultivated his Friendship by the great Presents they made him, and the frequent Gifts they gave him; insomuch that advancing daily in Reputation, he left Children behind him, who became very potent: And *Guineid* his Great Grandson, who lived under *Gehan Schah*, the Son of *Cara Joseph* the *Turco*, began to make the Neighbouring Princes jealous of him. From *Scheick Sefi*, the present Race of the Kings of *Persia* are lineally descended.

Safrawes,

Safrawes, Are Boards raised from the Ground, on which are laid the Beds of the Youth bred in the *Turkish* Seraglio, fixed in rank by one-another.

Sagulefigi. See *Spahees* at the end.

Sagureba. See *Spahees* at the end.

Saka. The Sixth and last Officer of the Chamber of the Janizaries, being the Water-Carrier.

Seghban Baschi. The Third Officer of the Janizaries, being the Overseer of the Carriages of the Soldier's Baggage.

Samanides. A Dynasty of Princes, who took their Name and Original from one *Saman*, concerning whom Historians say, he was descended of *Baharam Tchoubin*, or *Gioubin*, a King of the Fourth Dynasty of *Persia*, called the *Sassanides*: but 'tis probable his Genealogy was put up after his Descendants came to grow up, who were first preferred by the *Abbasidan* Caliph *Almansor* VII. and afterwards by *Matamed* XV. who gave *Nasser*, the Son of *Ahmed*, and the Grandson of *Affad Bensaman*, in the 261st Year of the *Hegira*, the Government of the great Province of *Transoxana*; and at length *Ismael* his Brother, in 279, being vested in the same Trust, made himself absolute Master thereof, as well as of several other Provinces, and so founded a powerful State or Dynasty, called by the name of *Samanides*.

Samsongi-Bashee. The Fifth Officer of the Janizaries, being chief Master of the Grand Signior's Mastiffs.

Sangiack. This Word in *Turkish* signifies a Standard or Banner, as *Sangiack Beydoes* the Lord of the Banner. The *Turkish* Empire is divided into *Sangiacks* or Banneries, under whose Command, all those that hold any *Timars*, are obliged to march upon any Expedition; as all the *Sangiacks* themselves, who are also called *Begs*, or *Sangiack Begs*, are commanded by a *Beglerbeg*, a Word that signifies the Lord of Lords, or Commander of all these *Sangiacks*: and 'tis this *Beglerbeg* we usually call *Basha* or Governor of a Province. Their Government is of two sorts, the first called *Has ile Beglerbeglick*, which has a certain Rent assigned out of the Cities, Countries, and Signiories allotted to the Principality: The Second they name *Sultane Beglerbeglick*; for maintenance of which there is annex'd a certain Rent or Salary, collected by the Grand Signior's Officers, with the Treasure of the whole Government, out of which also the *Sangiack Beglars* are paid: The *Sangiack Beg* hath but one Horse-Tail allowed him.

Sax. Thus the *Turks* call the *Saxons*, and particularly those who dwell in the Seven Villages of *Transylvania*, whither *Charlemain* transplanted them out of their Country, and made Colonies of them. 'Tis from these Seven *Saxon* Cities that the *Germans* have given the Name of *Seben Burghen* to *Transylvania*, and the *Latin* Name of *Septem Castrens Regio*. These *Saxons* have mixed with the *Seculi* or *Siculi* (as some will call them) and have made a People which we now call *Transylvanians*.

Schah, or *Scheh*. An Eastern Word of various Significations ; but more particularly it has been apply'd by the *Persians* to their Princes, the same signifying a King, Prince or Lord, as *Schah Abbas*, &c.

Schahzadeler Agasi. A black Eunuch in the Seraglio, to whose Charge the Royal Progeny is committed ; this being the Name whereby he is distinguished, and is a considerable Officer.

Schegh. An able Preacher, that belongs to the Royal Mosques or Churches in *Turkey* ; they are Men constant in their Devotions, abstemious in their Diet, of a cheerful Countenance, and engaging Behaviour ; great Lovers of Harmony and Musick, of an indifferent Strain in Poetry, whereby they compose certain Songs in Metre, for the Entertainment of their Auditory. They are likewise generous and compassionate of human Frailties, and are not covetous, stoical or self-conceited. They take great delight in the ingenious Aspect of Youth, and from thence collect Matter of Contemplation on the Comeliness of the increased Beauty. They are addicted to entertain a charitable Affection for their Neighbours, because they say he is God's Creature, from whom our Love is converted to the Creator : They procure their Disciples as much as they can, to be Men of comely and pleasing Countenances and majestick Presence, whom they instruct in all the Rules of Abstinence, Gravity, and other Virtues most appropriated to their Sect. In short, they deserve the best Character of all the *Turks*, and 'tis pity they were not born within the Pale of the Christian Church, and instructed in the Mysteries of it, since they seem in some sort of measure to be prepared with some previous Dispositions towards it.

Scherif. An *Arabick* Word, that in general signifies of noble high Birth, or Dignity, and is an Epithet or particular Title that those Persons retain who are the Descendants of *Mahomet*, by *Ali* his Son-in-Law, and Daughter *Fatima*. They also assume the Title of *Emir* and *Seid*, which signifies a Prince or Lord, and always wear a green Turbant to distinguish them from the other *Mussulmans* who wear white ones. There were several of those *Scherifs* who reigned and erected particular Dynasties in *Africa*. The *Edressites* were *Scherifs*, and the Race of Princes who now reign in *Fex* and *Morocco*, bear also the Name of *Scherif*. There were likewise formerly *Scherifs* at *Mecca* and *Medina*, who sometimes made War upon one another ; and the Sultan of the *Turks*, who is Master of all *Arabia*, left them some sort of Sovereignty ; he contenting himself only with the Title of *Hami al Haramein*, Protector of the two sacred Cities, i. e. *Medina* and *Mecca*.

Schii, or *Shiites*. An ancient *Mahometan* Sect, opposed by the Subjects of the whole *Ottoman* Empire, as the most Heretical of any other, because they prefer *Ali* before *Mahomet* in the Prophetical Office, and restrain the Prophetical Gift to the natural Line derived from *Ali*, and that none deserves the Title of a Prophet, who is guilty of Sin, tho of a lower Degree ; some of which

which Professors called *Alnosairi*, affirm, that God appeared in the form of *Ali*, and with his Tongue proclaimed the most hidden Mysteries of Religion; and some have gone so far as to attribute Divine Honours to their Prophet, whose return they expect in the Clouds, and have placed that Belief as an Article of their Faith. In opposition to this Sect, the Orthodox *Mahometans* call themselves, their Religion, and particular Profession, *Sunnites*. See *Chawarigi*.

Segbans, and *Sarigias*. The first a sort of Militia, to whose charge the *Beglerbegs* and *Bassas* commit the Baggage belonging to the Horse, as the other are those who are entrusted with those of the Infantry; these serve on foot with Muskets like *Janizaries*, and the other on Horse like our *Dragoons*. Their Pay besides their Victuals is 3 or 4 Dollars per Month. The *Beglerbegs* have often upon occasion of Rebellions enrolled many of them to encounter the *Janizaries*.

Seid, An *Arabick* Word properly signifying Lord, and is become the Title of those who are the chief of the Family of *Ali*.

Selictter-Aga. One of the chief Officers in the Grand Signior's Court, and may be properly termed the Sultan's Sword-bearer.

Sephari. An ancient *Mahometan* Sect, who are great Antagonists to that of the *Montaxali*, and assign to God Eternal Attributes of Power, Knowledge, Life, &c. and some of them proceed so grossly far, that they frame Conceptions of Corporeal Organs of the Senses in him; affirming that those Expressions of God's sitting on his Throne, Creation of the World, Anger against Sin, and the like, which we call *ανθρωπομορφια*, are to be taken in a literal Sense: and yet the Doctors seem not to agree herein, some defining a Body to be the same as *per se subsistens*, denying it to be an essential Property of a Body to be circumscribed and finite; while others conclude it is enough to say God is great, without Argument of his Circumscription or Determination to any particular place: and the soberer sort amongst them forbid their Scholars to make comparison of the Senses in God, with those of the Creatures. At length being urged by their Adversaries the *Montaxali*, they have thus explained themselves, that the God which they worshipped was a Figure, visible, and an Object of the Sight, consisting of Spiritual and Corporeal Parts, to which local Motion might be agreeable, but that his Flesh and Blood, Eyes and Ears, Tongue and Hands, were not of any Similitude with created Substances, but were of another Crasis and Mixture, which subjected them to no Distemper or Corruption; for proof whereof they cite *Mahomet's* Words, That God created Man after his own Likeness, and all other Examples drawn from the Holy Scriptures, wherewith the *Alcoran* is filled, and where in familiar Expressions the Divinity is pleased to condescend to the Infirmary of human Capacity.

Seraglio. The Grand Signior's Palace.

Serai Kiahiaifi. A White Eunuch, who is Lord Steward of the Grand Signior's Household, who oversees the Chambers of the Pages, and the Chambers of those Pages who are designed to follow the Grand Signior upon any Journey; and of these he has care to see them provided with Clothes, and all other Necessaries for the Service they undertake; but himself is under the Command of the Capa-Agasi.

Serasquier, Signifies nothing else amongst the Turks, but General of the Army, entrusted with the Command only, when the Grand Visier does not go into the Field.

Shaffe. One of the four Orthodox Sects amongst the *Mahometans*, whose Customs and Rules the *Arabians* follow. See *Faniffa*.

Silahieri. See *Spahees*.

Sol Gureba. See *Spahees*.

Sol Ulefigi. See *Spahees*.

Solack-Bashee. The seventh Officer of the Janizaries, being Captain of the Archers, or such of the Janizaries as go armed with Bows and Arrows.

Sophi. See *Safi*.

Sorfat. A Tax laid upon all the Lands in the *Turkish* Empire.

Spahaoglari, or *Spahaoglani.* See *Spahees*.

Spaheeler Agasi. General of the *Turkish* Horse.

Spahees. A part of the Militia of the *Turkish* Empire, who are not maintained by Farms, and Rents of Lands, as the *Zaims* and *Timariots* are, but they may not improperly be termed the Gentry of that Empire, as being better educated than the other *Turks*. There are two Orders of them, one called *Silachtari*, who carry yellow Colours, and the other *Spahaoglari*, or the *Spahee's* Servants, who have red Colours; and these now have obtained the Precedency above their Masters: for tho the other were very antient, and deduce their Institution from *Ali*, *Mahomet's* Companion, yet *Mahomet III.*, seeing them fly in *Hungary*, and being not able to stop them, while at the same time their Servants stood firm, they were so encouraged with his Words, that clapping up a red Flag, they fell on and bravely recovered the Glory of the Day, and so ever after had the preheminance before their Masters. These Light-Horse are armed with a Scimeter and Lance, sometime carry a Gerit or Dart, which they throw with strange Dexterity; they also wear a strait Sword, which they make use of when they come to handy Blows; many of them are armed with Bows and Arrows, and with Pistols and Carbines, but do not much value Fire-Arms. Some of them wear Jacks of Mail and Head-pieces painted with the Colour of their Squadron. They begin their Onset in Battel with *Allah, Allah*, and make three Attempts to break in upon the Enemies Ranks, wherein, if they fail, they make their Retreat.

Their Pay is various, but 'tis generally from 12 to 100 Aspers per Day. Those who proceed from the Seraglios, which are Nurseries

Nurseries of War as well as Literature, or have been Cook-mates (for the Cook of these Societies is a principal Officer of Respect) or Hatchet-men, who cut Wood for the Grand Signior's Seraglio, and are licensed to live abroad with the Title of *Spahees*, have but 12 Aspers a day; but those who come from the lesser or greater Chamber of the Grand Signior's own Seraglio, have 19 a day, and if they are favoured with the Title of an Office, they receive two or three more: but such as are chosen to the War out of more eminent Chambers, as the Landry, Turbant-Office, Dispensatory, &c. have at first 30 Aspers daily Pay, which is sometimes increased to two Aspers more; sometimes they receive two Aspers for the Head of every Enemy they bring in, as many for Intelligence of the Death of any *Spahee* out of his Pay, as also five Aspers as a Donative at the Coronation of the Grand Signior. But 100 Aspers is the highest Pay they can arrive to. They are paid Quarterly, which they may let alone for nine Months; but if 12 pass, they can only demand nine, the other being forfeited to the Exchequer. Now besides the former ways of increase of Pay, they had formerly safe Conduct-Money, called *Gulamie*, which was one *per Cent.* of all Moneys, to those whom the Grand Signior's Collectors summoned to convey the Treasure for more security to the Capital City, besides the maintenance of themselves and their Horses in the Journey. Farther, when the Grand Signior goes to the War in Person, he does according to antient Custom bestow a Largess upon them of 5000 Aspers a Man, which they call *Sadak Akchiafi*. As for the Discipline of the *Spahees*, they are generally a mere confused Multitude in War, without Order, little account kept of their Presence or Absence from the Camp; only at the Pay in November whoever appears not, unless favoured by the Officers, hath his Name razed from the Grand Signior's Register. Their Duty in War is to stand Centinel with a Janizary at the end of every Cord at the Grand Signior's Pavilion, as also at the Visier's, armed with his Scimiter, Bows, Arrows, and Lance, mounted on horseback, as the Janizary on foot, with a Sword and Musket: and also the Charge of the Treasure for Payment of the Army is committed in the Field to their Charge. The Sons of *Spahees* also, presenting themselves before the Visier, may claim the Privilege of being enrolled in the Grand Signior's Book; but their Pay, which at the lowest Rate, is 12 Aspers a day, is to proceed from their Father's Proportion: but then they are in the way of Preferment, and are capable by their Services and Merit to make additions upon the Foundation of their own Industry.

Besides the two sorts of forementioned *Spahees*, there are four more; the first called *Sag Ulesgi*, appointed to march on the right hand of the *Spahaglani*, and carrying white and red Colours. The second *Sol Ulesgi*, whose place is on the left hand of the *Selahtari*, and carry white and yellow Colours. The third *Segu-*

reha, i. e. Soldiers of Fortune, that are to march on the right of the *Sag Ulefezi*, and carry green Colours. The fourth is *Sol Gureha*, whose Post is to march on the left of the *Ulefezi*, and carry white Banners. But these four sorts of *Spahes* are raised and lifted according to the necessities of War, and are obliged to all Services and Duties. Their Pay is from 12 to 20 Aspers a day, and they are capable according to their Merits to be promoted to one of the Superior Orders.

Subaschi, or *Affambaschi*, Officers of the Janizaries in the eighth Post, being chief of the Serjeants, and attending always at the Grand Signior's Sitrup, when at any time upon solemn occasions he shews himself unto the People.

Sultan, Originally an Arabick Word, signifying a Lord or King, from the Word *Salaz*, *Dominatus est*, *Præfuit*, he ruled or had Dominion. Instead of the word *Sultan*, *Soldan*, or *Soudan* have been also used to signify the same thing, and appropriated to the *Mamalukes* of Egypt. Some say *Tangrolipix*, Prince of the Turks, was the first that assumed this Title, after he had defeated the *Saraceni* in 1055, tho we find it was made use of long before that time, in the 10th Century, under *Basilins Porphyrogenetes*.

Sunna, A Name agreeing somewhat with the Jewish *Misna*, signifies a Volume, which *Bechari* committed to writing in Arabick, and contains the oral Traditions of *Mahomet*, deducing every one of them from one to another, and at last from some-body, who received it from *Mahomet's* Mouth.

Sunnat-Dash, or *Sunna-Dash*. A Companion of Circumcision; for it is customary with the *Mahometans* to make their Children keep Company with those of the Poor, that so becoming bold, they may not fear the Pain of Circumcision; and these keep up Friendship their whole Lives, and commonly call one another *Sunnat-Dash*. There are no Prayers or Devotions used at this Ceremony, except the Surgeon in the Operation says, *In the Name of God*.

T.

T A H A R E T. A Religious Ceremony amongst the *Mahometans*, that consists in washing after the ease or evacuation of Nature.

Talibullawi. A sort of Students amongst the Turks, more addicted to Philosophy than others; the Word signifying Lovers of Philosophy, tho few amongst them arrive to any solid Learning.

Targeman. We corruptly call the Word *Drugerman*, which in the Turkish Language signifies an Interpreter, and is chiefly applicable to him that is so to Ambassadors.

Taric Dilearnain; The *Ara* of the two-horned, among the *Arabs*, being the famous one of the *Seleucid*, which began from the retaking of *Babylon* by *Seleucus*, 312 Years before our Saviour's Birth. The same was made use of all over the *East* by *Heathens*, *Jews*, *Christians*, and *Mahometans*. It's call'd by the *Jews* the *Ara* of *Contrasts*, because after they fell under the Government of the *Syro-Macedonian* Kings, they were obliged to use it in all their *Contracts* and other *Instruments* of *Civil Affairs*; and it grew so much in use among them, that till 1000 Years after *Christ*, they had no other way to compute their Time by, but this *Ara*. But when driven into the *Western* Parts, they learned from some of the *Christian* *Chronologers* to compute their Years from the *Creation*. Some deduce the Reason of the Name from *Alexander*, who is in the *Alcoran* and other *Arabick* Books frequently called the two-horned; his Coins being often found with two Horns upon them, it's likely from his affecting to be the Son of *Jupiter Ammon*, usually represented with two Rams Horns on his Head. But its Commencement being 12 Years after *Alexander's* Death, the true Origin of the *Arabick* Name, according to *Appian*, is, that *Seleucus* being a Person of that great Strength, that laying hold of a Bull by the Horn, he could stop him in his full Career; the Statuaries usually on that account made his Statues with two Bulls Horns on his Head. This *Ara* in the Book of *Macabees*, is called the *Ara* of the Kingdom of the *Greeks*.

Tasterdar. See *Defterdar*.

Testish. An Officer appointed amongst the *Turks* upon extraordinary Occasions, and signifies as much as an *Inquisitor*, who in time of Peace is appointed every three Years to enquire into the state of Things in their Provinces; but more particularly in *Natolia*, after Robberies, Breaches of the Peace, and Abuses of the Government committed by *Kadees*, *Agas*, and other Officers. He is authorized with such an unlimited Power, that he may and doth what he pleases, with as uncontrollable an Authority as the *Sultan* himself.

Tehmele. Thus the *Turks* call certain Colleges for Students in the Law built near unto Mosques, or Out-houses, or Kitchens where the Poor's Meat is drest.

Tershana Kiahiafi. The second Officer in the *Turkish* Armada, being Vice-Admiral or Lieutenant-General, and next to the *Capudan-Bassa* in Command.

Tersane Emini. The Steward of the *Turkish* Arsenal, whose business it is to take care of providing all Necessaries for the Navy.

Terschere. The Prime Vizier's Mandamus or Warrant granted to an *Imam* for his Induction to his Place or Function.

Teshubhad, Giving Testimony. A common Form by which every *Mahometan* professes and testifies, that he is of the *Mahometan* Religion, saying, *There is no God but God himself, and Mahomet*

Mahomet his Prophet, or rather his Ambassador. The *Persians* add, *But Ali is the Friend of God.* By this they do assert the Unity of God against the Christians, whom they charge with Polytheism, because of the Doctrine of the Trinity. If any Christian is heard to pronounce this Form, he is presently forced to embrace Islamism, otherwise they take away his Life.

Teskeregee-Bashee. The Grand Signior's Secretary.

Thamod. A fabulous Tribe of the *Arabs*, feigned by *Mahomet* in his Alcoran to have inhabited on the Confines of *Syria*, and that on their Revolt to Idolatry, God sent to them the Prophet *Salhe*; that on their demand of a Miracle to testify his Mission, he caused a Rock to bring forth a Camel in the sight of them all; that they nevertheless wounded the Camel in Contempt, and that thereupon God sent terrible Thunders, which in three days time destroy'd them all, except *Salhe*, and some few that believed on him.

Timar. The Land conferred by the Grand Signior upon the *Timariots* for their service in War. See

Timariots. These are one of the two first sorts of the *Turkish* Militia, and next to the *Zaims*, and may be compared to the *Decumani* of the *Romans*. Their Assignment in Land is less than the others, and they are divided into two sorts; the one is called *Tezkerei*, who have their Evidences for their Land in the Grand Signior's Court, whose Rent is from 5 or 600 Aspers, to 19999; for then with the Addition of one Asper, they enter the number of the *Zaims*; the other sort is called *Tezkeretis*, who hath his Patent or Writing from the *Beglerbeg* of his Country, whose Rent is from 3000 to 8000 Aspers. They are obliged to serve with lesser Tents than the *Zaims*, and to be provided with three or four Baskets for every Man that attends them; for their Office is, as well as the *Zaims* and *Spahes*, besides Fighting, to carry Earth and Stone for making Batteries and Trenches, while the *Janizaries* are skirmishing with the Enemy; and for every 3000 Aspers Rent, the *Timariots* are cessed a Man and an Horse, as the *Zaims* are for every 5000. They are disposed into Regiments under Colonels, and march with Colours and Kettle-Drums; neither are they only appropriated to Land Service, but are obliged likewise to serve at Sea, and they never can be dispensed with their personal Duty on that Element (as the *Timariots* may and are) and in case they should be sick, or the like, they must also give their Attendance at Land-Service; being carried in Horse-Litters, or Beds thither: nay if they be Infants, they are brought in Hampers and Baskets, and accustomed in the very Cradle to the Hazards, Hardship and Discipline of War. Their Number, because of the late Losses of the Empire, cannot well be assigned. When they are aged or impotent, they have power in their lifetime to resign up the Right of their Estates to their Sons or other Relations;

Relations; tho 'tis the custom of *Romania*, if a *Timariot* dies in the Wars, his Rents are divided into so many *Timariot's* Farms as he has Sons; but if he has no more than 3000 Aspers Rent, it descends entirely to his eldest Son. If they die natural Deaths at their own homes, the Lands fall to the disposal of the *Beglerbeg* of the Country, either to confer them on the deceased's Heirs, or any of his Servants, or sell them to the best Advantage. But in *Natolia* there are many *Timariots* as well as *Zaims*, whose Estates are Hereditary to them and their Heirs, and are not obliged to serve in Person in the Wars, but only send thither a number of their Servants in proportion to the value of their Estates.

Toppibaschi. The chief Officer of the Gunners amongst the *Turks*, and General of the Ordnance.

Topchi. In *Turkish* signifies Gunners, from the Word *Tope*, which in that Language implies a Cannon, and used to be about 1200 distributed into 52 Chambers. Their Quarters are at *Tophana*, or the place of Guns, in the Suburbs of *Constantinople*; but being for the most part ill Mathematicians, when any Christian Gunners are taken in the Wars, they generally use them with more kindness than other Captives, quartering them in the Chambers appropriated to that Profession, and allotting them with others, a Pay from 8 to 12 Aspers a day. Their Guns are the biggest, and as well cast and moulded as any in the World. Their Gun-Powder is made but in small quantities about *Constantinople*, but comes from divers parts of *Europe*; tho that from *Damascus* is in most esteem. The biggest size of their Bullets are from 30 to 40 Inches Diameter; but these are most commonly of Stone, which they make use of in the Castles or Block-houses on the Sea-side. Their Officers are, 1. *Toppibaschi*; 2. *Dukigibaschi*; 3. *Odabaschi*; 4. *Kiatib*: which see under their proper Heads.

Tulbentar-Aga. A considerable Officer in the Grand Signior's Court, that makes up his Turbant.

Turba-Dar. Keeper of the Burying-places among the *Turks*. The Monuments of Princes and Nobles have particular Keepers, who are always present night and day; and Lamps are hung round.

Turbem. Burying Chappels built by the *Turks*, adjacent to some Mosque, and variously endowed, according to the Founder's Will.

Turnackgee-Bashee. A considerable Officer in the *Ottoman* Court, whose business 'tis to pair the Grand Signior's Nails.

Turnagi-Bashee. The fourth Officer of the Janizaries, being the Keeper of the Grand Signior's Cranes.

Turcomans. Some will have them to have been the Children of *Ogouz Khan*, and that part of those People descended from them did not only overspread the Province of *Transoxana*, but also the other side of the *Gihon*, and Borders of *Chorasán*; and that having taken to them Wives in the Country, they begat Children,

dren, who in their Languages retained something of the harshness of their Fathers, which gave the *Chorasins* occasion to call them *Turcomans*, that is, like *Turks*. Others will have them to have inhabited formerly a Country on the other side of *Turquestan*, from whence coming in great Numbers into *Persia*, the Natives finding they were much like unto the *Turks* their Neighbours, and came from the same Quarter, called them by the name of *Turcomans*. The Author of *Nighiaristan*, who will have the *Selzucians* to be originally *Turcomans*, speaks very contemptibly of them. However it be, these People came afterwards to be famous; for they laid the Foundation of two Principalities or Dynasties in *Asia*, the first was that of *Cara Coiunlus*, of the Tribe and Family of the Black Sheep, which was their Device or Standard, whereof there were four Princes; but they were at length rooted out by the other Family and Dynasty, begun with *Hassan Beg*, who was entitled *Ak Coiunla*, of the White Sheep, who lasted in several Descents, till the Year 920 of the *Hegira*, when they were beaten, and an end put to their Government by *Schah Ismael*, *Sophy of Persia*. The *Circassians* also having been Slaves to the *Turcomans* and intermixed Blood with them, the *Mamaluks* Dynasty of *Egypt* may be said to have been a branch of them.

Turquestan, or the Country of the *Turks*; the same as *Indostan*, which is *India* or the *Mogul's* Country. The Name has two Significations, the one is general, and comprehends all the Countries that are beyond the *Gihon* or *Oxus* in respect to *Persia*; and the other is more particular, which takes in the Country situate beyond the *Schon* or *Jaxartes*, for all that reaches from the *Gihon* to the *Schon* is called by the particular name of *Maonaralnahar*, or the Province of *Transoxana*.

V.

VALIDE-*Agasi*. A black Eunuch of the African Race, and Eunuch of the Queen-Mother of Turkey.

Visier-Azem. The Word *Visier*, in the original Signification of it, implies a Burden-bearer, being as much as to say the Bearer of the Weight and Charge of the Government; and this took its beginning from *Abou Massmah*, who was dignified with the Title of *Vazir abol bais*, or a Man of Business in the Prophet's-House, while the *Caliphate* remained in the hands of the *Ommiades*. But as for the *Turkish* Empire, the first Constitution of this Office was in the time of *Amurath III.* who passing into *Europe* with his Tutor *Sala Schabin*, made him his chief Counsellor, and committed the Command of his Army to him, which Office of *Visier* has been ever since continued. There are indeed six *Visiers* of the Bench, that sit in the *Divan*, and transact the Affairs of the Empire; but there is one above all of them whom we call Prime *Visier*, and the *Turks* *Visier Azem*, who is as it

were

were *Vicarius Imperii*, and the Grand Signior's Representative, with whom his Seal is intrusted. He commands very absolutely, can heap up what Wealth he pleases, but seldom any of them are so secure as to die in their Places, or escape an untimely Death; so fickle is the Sultan's Favour, and uncertain their own Greatness and Condition.

Urum Gacur. Thus the *Turks* call a *Greek Christian*, which in their Language signifies a *Roman Infidel*.

Uscocchi, or *Uscques*. A People, who about 1550, from divers parts of the Country of *Chimera*, *Dalmatia*, and other Confines of *Hungary*, and such as had been banished from the State of *Venice*, retired into the desert Parts of *Istria*; and at last by the Emperor *Ferdinand II.* were received into *Segna*. They pretend to be of noble Descent, and to derive themselves from certain valiant Men, who when the *Turks* became Masters of the neighbouring Provinces, impatient of the *Barbarians* Yoke, withdrew to live free and secure in Fastnesses. However it were, they have strangely degenerated, being nothing but a Nest of Thieves and Pirates, more barbarous than the *Scythians* or *Tartars*, and Enemies to all Arts and Industry, hating to live honestly by their Labours, as their very Name does imply.

W.

W A I D I. An antient *Mahometan* Sect, Opponents to the *Morgi*, who are of opinion, that a Man fallen into any great or mortal Sin, is put into the condition of a Deserter of his Faith; and tho he be a Professor of the true Faith, shall yet without recovery for ever be punished in Hell, but yet that his Torments shall be in a more remiss degree than that of other Infidels. But the Orthodox Opinion in this case is this, That a Sinner in a high Nature going out of this World without Repentance, is wholly to be committed to the pleasure of God, either to pardon him for his Mercy, or for the Intercession of *Mahomet*; that being first punished according to the measure of their Iniquity, they may afterwards in compassion be received into Paradise; for 'tis impossible they should remain in Hell with Infidels for ever; but they say, 'tis revealed to them, that whosoever hath but the Weight of an Atom of Faith in his Heart, shall in due time be released from fiery Torments; for which reasons some Sects among the *Turks* pray for the Dead.

Waiz, or *Nasihatgii*. A Preacher among the *Mahometans*, and in strict sense signifies Monitor, Adviser, or Giver of Counsel.

Wakf. Thus the *Turks* call certain Lands, Villages, Mountains, Woods, and sometimes whole Countries assigned for the maintenance and support of Mosques, which are let out at certain Rents for the benefit of them; some of which is paid in Corn, others in Oil, and all sorts of Provisions; and such Countries and Villages

lages as are appropriated to this use, are far less subject to the Oppressions of Bassas and other Officers than the rest.

Y.

YATHREB. See *Medina*.

Yetmish Ekee Melet. Thus the *Turkish* Doctors call the 72 Nations, into which (they fancy) the World was divided upon the Confusion of the Languages at *Babel*, and that the same was a Type and Figure of the Divisions, which in After-Ages should succeed in the three most general Religions in the World; and in this manner they account 70 different Sects among the *Jews*, 71 among the *Christians*, and to the *Mahometan* they assign one more, as being the last and ultimate Religion, wherein as all Fullness of true Doctrine is compleated, so the Mystery of Iniquity, and the Deviation of Man's Judgment by many Paths from the right Rule, is here terminated and confined.

Z.

ZAGERGEE-Bashee, An Officer of the Janizaries in the Grand Signior's Court; that is, Chief over the Dogs, or Master of the Spaniels.

Zaimets. The Lands assigned by the Grand Signior, for the maintenance of those Soldiers called *Zaims*.

Zaims. The chief sort of the *Turkish* Militia, who receive their maintenance from certain Lands or Farms, bestowed upon them by the Grand Signior, being indeed like Barons in some Countries; their Rents being considerably more than the *Timariots*, who are the next sort. The highest Rent of a *Zaim* is from 20000 Aspers to 99999, and no further; for 1 Asper more makes it the Estate of a *Sangiack Beg*, called a *Bassa*, which is from 100000 Aspers to 109999: for adding one Asper more it becomes the Revenue of a *Beglerbeg*. In all Warlike Expeditions they are obliged to serve with their Tents, which are to be furnished with Kitchens, Stables, and other necessary Apartments, agreeable to their State and Quality; and for every five or six Aspers Rent from the Grand Signior, they are to bring an Horseman into the Field, which is called *Gebelü*, and so more proportionably. Every *Zaim* is entitled *Kulitchee*, or Swords Man; so that when the *Turks* calculate the strength or numbers that a *Beglerbeg* brings into the Field, they compute so many *Zaims* and *Timariots*, whom they call so many Swords; their business is, as well as the *Timariots* and *Spahes*, besides fighting, to carry Earth and Stones for making Batteries and Trenches, while the Janizaries are skirmishing with the Enemy. They are disposed into Regiments, under the Command of Colonels, who march with Colours and Kettle-Drums. They are also appropriated to Sea Service,

vice, tho generally dispensed with in their own Persons, upon the Payment of so much Money as they are esteemed at in the Grand Signior's Books; out of which Levents are raised and enrolled in the Registers of the Arsenal: but there is no dispensing with their Land-Service; and if they be sick, they are carried in Horse-Litters or Beds; if Infants, in Hampers or Baskets, and in the very Cradles accustomed to the Hardships, Hazard, and Discipline of War. There can be no certain Computation made of their Number at this day; the late long War, and the Losses of the Ottoman Empire, having much altered their state from what it formerly was. When they are aged or impotent, they have in their Life-time power to resign up the Right of their Estates to their Sons or other Relations; but 'tis the custom of *Romania*, if a *Zaim* die in the Wars, his Rents are divided into as many *Timariot's* Farms, as he has Sons. If they die a natural Death at their own homes, the Lands fall to the disposal of the *Beglerbeg* of the Country, either to confer them on the Heirs of the Deceased, or any of his Servants, or sell them at the best advantage; tho in *Natolia* there are many *Zaims*, whose Estates are Hereditary to them and their Heirs, and are not obliged to serve in Person in the Wars, but only to send so many Servants in proportion to the value of their Estates; of which Duty, if they fail, in time of War the Year's Rent is confiscated to the Exchequer; and this Estate descends to the next of Kin, Male or Female Line.

Zeidi. A new Sect among the *Mahometans*, that maintains that God will send a Prophet of the *Persians*, with a Law whereby that of *Mahomet* shall be annulled.

Zemzem. A Well near *Mecca*, out of which the *Mahometans* drink on one of their Festival Days, called the Day of Drinking; after which they go to the Valley of *Mina*, and there remain till the Morning Prayers of the Day *Arafat*, which follows.

Zend-Aver. What the Book *Zend*, wherein is contained the Principles of the *Magian* Religion, does allow; as *Na-zend-aver* is that which the same Book disallows: for according as the Actions of the Professors of it agreed or disagreed with that Book, they reckoned them to be either good or evil. *Zoroastres* feigned to have received the Book from Heaven, as *Mahomet* afterwards, perhaps following his Pattern, pretended of his *Alcoran*.

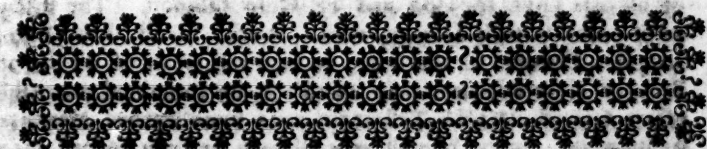
Zendavesta, and by Contraction *Zend*, pronounced by the vulgar *Zundavestow* and *Zund*. The Name of the Book of that Grand Impostor *Zoroastres* or *Zerdusht*, the Founder, or rather Reformer of the *Magian* Religion in *Persia*, during the Reign of *Darius Hystaspes*, of the Royal Family of the *Achamenes*, who died 486 Years before the Nativity of our Saviour. The Word originally signifies a *Fire-kindler*, such as is a *Tinder-Box* with *us*; which fantastical Name he gave to his Book, because as he pretended

pretended all that wou'd read it, and meditate thereon, might from thence, as from a Fire-kindler, kindle in their Hearts the Fire of all true Love for God and his Holy Religion. The first part of it contains their Liturgy, which is used in all their Oratories and Fire-Temples to this day; and the rest treats of all the other Parts of their Religion. In this Book are contained many things taken out of the Old Testament, and some learned Men are of opinion the Author himself was a *Jew*; and yet indeed his was the best Scheme of Religion, next to that of the *Jews* in those Days.

Zendiches. A Sect among the *Arabs*, holding the Doctrine of *Epicurus*, who denied the World was created by the Power of God, but that all things were at first made, and have ever since subsisted by Chance. They hold likewise as well as he, that there is no future State; but that a Man's highest Good consists in Indolence of Body and Tranquillity of Mind. However, they, like our Modern Deists, leave out that part of his Doctrine, which recommends a virtuous Life.

F I N I S.





THE
INDEX
TO

The First Volume of the
History of the *Turks*.

A.

A Adrianople taken by the Turks.	Page 99
Alba Regalis besieged in vain by the Christians.	465
Almericus, made King of Jerusalem.	28
Takes Alexandria, &c.	29
His Death.	30
Amesa revolts from Scanderbeg to the Turks.	200
Defeated with the Turks, and made Prisoner by Scanderbeg.	203
Amida, King of Tunis, his Adventures.	415 & seq.
Amurath the First.	98
Takes Adrianople.	99
Conquests in Europe.	101
In Caramania.	96
Murries the Emperor of Constantinople's Daughter.	104
Vol. III.	L I
	Conquers

Index to the First Volume.

<i>Conquers Bulgaria.</i>	104
<i>Slain in Servia, and his Character,</i>	106
<i>Amurath II. besieges Constantinople in vain.</i>	138
<i>Takes Thessalonica.</i>	139
<i>Conquers Servia.</i>	140
<i>Besieges Belgrade in vain.</i>	ib.
<i>He resigns the Empire.</i>	154
<i>Resumes it again.</i>	155
<i>His Prayer to Christ.</i>	157
<i>Resigns again and reassumes.</i>	158
<i>His passionate Speech against Scanderbeg.</i>	159
<i>His Proposals rejected by Uranochontes.</i>	174
<i>His last Speech to his Son Mahomet.</i>	175
<i>His Death, Character, and Children.</i>	176
<i>Amurath III. puts his Brethren to death.</i>	424
<i>Recommends Batori to the Poles.</i>	425
<i>Resolves upon a War against the Persians.</i>	426
<i>The Vastness of his Army under Mustapha.</i>	427
<i>They defeat the Persians.</i>	428
<i>The Losses of his Army.</i>	429, &c.
<i>Turns out Mustapha, and makes Sinan Visier and General.</i>	437
<i>Sued to for Peace by the Persians.</i>	ib.
<i>Another Embassy to him from Persia.</i>	440
<i>Banishes Sinan, and makes Ferat General.</i>	443
<i>His Sickness.</i>	448
<i>Makes Osman Visier and General against the Persians.</i>	ib.
<i>His Army takes Tunis.</i>	451
<i>Resolves upon a War against the Emperor.</i>	461
<i>Congratulates Queen Elizabeth for her Success against the Spanish Armada.</i>	460
<i>His Dream.</i>	466
<i>Transylvania, Wallachia, &c. revolt from him.</i>	473
<i>His Death and Character.</i>	475
<i>Antioch besieged, and betray'd to the Christians.</i>	44, 15
<i>Bohemund made Prince of it.</i>	15
<i>Besieged by Jathatine the Turk.</i>	44
<i>Alapi, an odd Story of them.</i>	137
<i>Auria (Admiral) takes Coron.</i>	304
<i>Austria (Don John) defeats the Turks at Lepanto.</i>	455, & seq.
<i>Axan, made Sultan.</i>	9
<i>His</i>	9

Index to the First Volume.

<i>His Civility to Diogenes.</i>	9
<i>Agrees with Cutlu-Mufes, &c.</i>	10

B.

<i>Bajazet I. successful in Servia.</i>	108
<i>Takes Philadelphia.</i>	ibid.
<i>Lays siege to Constantinople.</i>	109, & seq.
<i>His Fury against his Judges, how appeased by his Jester.</i>	111
<i>Takes Amasia and Sebastia.</i>	112
<i>His melancholy Saying upon the loss of Sebastia to Tamerlane.</i>	114
<i>Overthrown and taken Prisoner by Tamerlane.</i>	117
<i>His Pride, and his proud Sayings</i>	118
<i>Sentenc'd from his own Mouth.</i>	119
<i>His Death and Character.</i>	120
<i>His Posterity.</i>	123
<i>Bajazet II. overthrows his Brother Zemes.</i>	228
<i>Puts Achmetes to death.</i>	231
<i>Conquers Caramania.</i>	232
<i>Makes Peace with the Egyptians.</i>	233
<i>Makes Peace with Venice, and his Studies.</i>	236
<i>Selymus, his Son, in Rebellion against him.</i>	241, & seq.
<i>He defeats Selymus.</i>	244
<i>Achomates, his Son, rebels.</i>	242
<i>Kills his Father's Ambassadors.</i>	245
<i>Promises the Empire to Corcutus.</i>	246
<i>Poisoned.</i>	248
<i>Baldwin, first King of Jerusalem.</i>	17
<i>His Actions and Death.</i>	18
<i>Baldwin, second King of Jerusalem, taken Prisoner by the Turks.</i>	19
<i>Set at liberty.</i>	ib.
<i>Baldwin, third King of Jerusalem.</i>	20
<i>Poysoned.</i>	23
<i>Baldwin, fourth King of Jerusalem.</i>	30
<i>Bears Saladin.</i>	ib. & seq.
<i>His Death.</i>	31
<i>Baldwin, fifth King.</i>	ib.
<i>Barbarossa's Rise, and sent for by Solyman.</i>	307
<i>Made his Admiral.</i>	308
<i>Takes Biserta.</i>	309
<i>Enters Tunis.</i>	310
	<i>Flies</i>

Index to the First Volume.

<i>Flies to Algiers.</i>	323
<i>Unsuccessful in Candia.</i>	331
<i>Braved by Auria and reproved.</i>	332
<i>Recovers Castell-Nuovo.</i>	333
<i>In Love.</i>	349
<i>His Death.</i>	356
<i>Bedredin, a Rebellion raised by him; is hanged.</i>	132
<i>Belgrade taken by the Turks.</i>	280
<i>Bosnia conquered by Mahomet II.</i>	193
<i>Reconquered by King Matthias.</i>	214
<i>Buda taken by Solyman I.</i>	296
<i>Besieged by Ferdinand in vain.</i>	336

C.

<i>Caffa, taken by the Turks.</i>	216
<i>Campson, the Mamaluke Sultan, his Answer to Selymus.</i>	262
<i>Betrayed by Cayerbeius.</i>	264
<i>Defeated and slain by Selymus.</i>	266
<i>Cayerbeius treacherous to Campson.</i>	264
<i>Made Governor of Egypt.</i>	275
<i>Cefalonia taken by the Venetians.</i>	235
<i>Charles V. (Emperor) invades Tunis.</i>	316
<i>Besieges and takes Gulletta.</i>	317
<i>Tunis surrendered to him.</i>	322
<i>Resigns the Empire to Ferdinand.</i>	370
<i>Cleremont, a Council there.</i>	11
<i>Comorra besieged in vain by the Turks.</i>	199
<i>Conrade (Emperor of Germany) goes to the Holy Land.</i>	20
<i>His Speech to his Soldiers.</i>	21
<i>Defeats the Turks.</i>	22
<i>Constantinople taken by the Latins.</i>	42
<i>Recovered by the Greeks.</i>	62
<i>Besieged by the Turks in vain.</i>	109
<i>Besieged by Amurath II. in vain.</i>	138
<i>Besieged and taken by Mahomet the Great.</i>	182, &c.
<i>Coron taken by Auria.</i>	304
<i>Corcutus's Speech to his Father Bajazet II.</i>	246
<i>Is promised the Empire.</i>	ib.
<i>Taken and slain.</i>	252
<i>Croia besieged by the Turks.</i>	172
<i>Surrendered.</i>	219
<i>Crusade.</i>	12
	<i>Prevails</i>

Index to the First Volume.

<i>Prevails.</i>	13
<i>Another.</i>	46
<i>Lose all in the East.</i>	67
<i>Cutlu-Muses, his Rebellion against Tangrolipix.</i>	7
<i>His Agreement with Axan, and Conquests.</i>	10
<i>Cyprus described.</i>	394
<i>Entirely subdued by the Turks.</i>	401

D.

<i>Damiaata besieged and taken by the Christians.</i>	49, & seq.
<i>Recovered by the Turks.</i>	51
<i>Fired and forsaken by the Turks.</i>	55
<i>Dedesmit (Princess of Georgia) submits to the Turkish</i>	
<i>General Mustapha.</i>	432
<i>Diogenes (Emperor) his Successes against the Turks.</i>	8
<i>Taken Prisoner and released.</i>	9
<i>His Deposing, and Death.</i>	10
<i>Drusians, who they are.</i>	450
<i>Durazzo taken by the Turks.</i>	236

E.

<i>Ebrain-Bassa, his Actions against the Drusians.</i>	451, & seq.
<i>St. Elmo besieged and taken by the Turks.</i>	377, & seq.
<i>Emanuel (Emperor of Greece) his War against the Turks.</i>	
<i>Enclosed, but escapes.</i>	24
<i>A Soldier fancy to him.</i>	25
<i>His Death.</i>	26
<i>Emir Hamze Mirize (Prince of Persia) his brave Actions</i>	
<i>against the Turks.</i>	433, & seq.
<i>Twice defeats the Turks.</i>	452
<i>More of his Exploits.</i>	454
<i>Basely murdered.</i>	457
<i>Ertogrul, and his Sons Adventures.</i>	72

F.

<i>Famagusta, reinforced by Quirinus.</i>	398
<i>Besieged by the Turks.</i>	400
<i>Surrendred.</i>	401
<i>Ferdinand, King, breaks the League with the Turks.</i>	326
<i>His Army discomfited by the Turks.</i>	329
<i>Invades Hungary.</i>	335
	<i>His</i>

Index to the First Volume.

<i>His Forces besiege Buda in vain.</i>	336
<i>His Embassy to Solymán.</i>	341
<i>German Princes join him against the Turks.</i>	345
<i>Made Emperor.</i>	370
<i>Violates the Peace with Solymán.</i>	374
<i>Foulk, made King of Jerusalem.</i>	20
<i>Frederick (Emperor) his Expedition into the East.</i>	33
<i>His Death.</i>	34
<i>Another's Expedition thither, &c.</i>	46
<i>Friuli ravaged by the Turks.</i>	234

G.

<i>Gazelles, his good Advice to Campson.</i>	264
<i>Engages Sinan-Bassá.</i>	267
<i>Godfrey of Bovillon, General of the Crusade.</i>	12
<i>Made King of Jerusalem.</i>	17
<i>His Death.</i>	ibid.
<i>Gran besieged in vain by King John of Hungary.</i>	300
<i>Besieged by the Christians in vain.</i>	468, & seq.
<i>Greek Empire destroyed by the Latins, and set up in the East.</i>	42, 43
<i>More of it.</i>	51, 60
<i>Recovered by the Paleologi.</i>	61
<i>Of its Intestine Troubles.</i>	80
<i>More.</i>	86
<i>Guletta, taken by the Emperor Charles V.</i>	118
<i>Taken by the Turks.</i>	422

H.

<i>Hungary, reduced to a Province by Solymán I.</i>	341
<i>Hunniades defeats the Turks.</i>	142
<i>Flies to Alba Julia.</i>	143
<i>Gains a great Victory over them.</i>	146
<i>Kills 30000 Turks.</i>	148
<i>Made Protector of young King Uladisláus.</i>	161
<i>Engages Amurath at Cassova for 3 days, and is defeated.</i>	162, & seq.
<i>How he escaped, was made Prisoner in Servia, and obtained his Liberty.</i>	164

Index to the First Volume.

I.

<i>Jathatines, his Exile and Death.</i>	63
<i>Jerusalem, an Account of it.</i>	15
<i>Taken by the Crusade.</i>	16
<i>Its Kingdom at an end.</i>	32
<i>John Sepuvius (Vayvod of Transylvania) made King of Hungary.</i>	295
<i>John (Vayvod of Moldavia) overthrows the Turks.</i>	418
<i>Takes Brailovia.</i>	419
<i>Betrayed and defeated.</i>	420
<i>Barbarously slain.</i>	421
<i>Ismael, Sophy of Persia, fights a great Battel with the Turks.</i>	256
<i>Wounded, and retreats.</i>	257

L.

<i>Latin Emperors of Constantinople.</i>	51
<i>Latines conquer the Constantinopolitan Empire.</i>	<i>ibid.</i>
	& seq.
<i>League between the Pope, Venetians, and Spain, against the Turks.</i>	399
<i>Lepanto, taken by the Turks.</i>	235
<i>The great Sea-Fight there.</i>	405
<i>Lewis (French King) his Expedition into Egypt, &c.</i>	54
<i>His Army destroyed, and himself made a Prisoner.</i>	58
<i>Ransomed.</i>	59

M.

<i>Mahomet I. his great Actions.</i>	123, &c.
<i>Defeated by Musa.</i>	129
<i>He takes him Prisoner, strangles him, and reigns without a Competitor.</i>	131
<i>His Death concealed.</i>	132
<i>Character.</i>	134
<i>Mahomet II. his Cruelty to his Brethren.</i>	178
<i>Reforms the Government.</i>	<i>ibid.</i>
<i>Made the Caramnians submit.</i>	179
<i>Besieges Constantinople.</i>	180
<i>Took it.</i>	182
<i>Took upon him the Title of Emperor.</i>	185
	<i>His</i>

Index to the First Volume.

<i>His immoderate Love to Irene, a fair Greek Captive,</i>	185, & seq.
<i>Struck off her Head.</i>	186
<i>Subdued Peloponnesus, and made Servia a Turkish Province.</i>	188
<i>Failed to take Belgrade.</i>	200
<i>Takes Sinope and Trapezond</i>	191
<i>Invades Wallachia.</i>	192
<i>Mitylene yielded to him.</i>	193
<i>Conquers Bosnia.</i>	ibid.
<i>Makes a Peace with Scanderbeg.</i>	204
<i>Lays siege to Croia.</i>	212
<i>Takes Negropont.</i>	215
<i>His Forces besiege Rhodes in vain.</i>	223
<i>His Death and Character.</i>	225
<i>Malta described, and besieged by the Turks.</i>	376
<i>The Siege raised.</i>	385
<i>Mamelukes, the beginning of their Kingdom in Egypt.</i>	59
<i>Conquer Syria.</i>	63
<i>Manogli (the Drusian) refuses to submit to the Turks.</i>	451

N.

<i>Navarino, besieged in vain by the Christians.</i>	413
<i>Negropont, taken by Mahomet II.</i>	215
<i>Nice, taken by the Christians.</i>	12
<i>Nicosia besieged and surrendered to the Turks.</i>	395, 397
<i>Novigrade taken by the Christians.</i>	467

O.

<i>Orchanes II. King of the Turks, defeats the Christians.</i>	92
<i>Abydus and Nicomedia delivered to him.</i>	93
<i>Conquers Carasina.</i>	94
<i>Sends to discover Europe.</i>	ibid.
<i>His Death and Character.</i>	96
<i>Otranto, taken by the Turks.</i>	225
<i>Recovered.</i>	226
<i>Ottoman, first King of the Turks, the Origin of him.</i>	68
<i>In love with Malhutin.</i>	73
<i>Made Governor of the Oguzian Turks.</i>	74
<i>Takes Chalce, &c.</i>	ibid.
<i>His Civil Government.</i>	76
<i>Discovers an Assassination against him.</i>	ibid.
<i>Takes</i>	

Index to the First Volume.

Takes Nice.	77
Defeats the Christians.	78
Prusa yielded to him, and his Death and Character.	ib.

P.

Persia, the Troubles of that Country.	425
Warred upon by the Turks.	426
Persians defeated by the Turks.	428
Many drowned.	430
Successful.	433 & seq.
Sue for a Peace.	437
Again.	440
Peter (the Hermit) his Pilgrimage.	11
Podolia invaded by the Turks.	234
Ptolemais besieged by the Christians.	33
Taken.	36

R.

Raab besieged.	471
Betrayed to the Turks.	473
Rhodes besieged in vain by Mahomet II's Forces.	223, &c.
Besieged by Solyman the Magnificent, and described.	284, 285
Attacked long without Success.	286
Surrendred.	292
Richard (King of England) takes Cyprus.	35
Entitled King of Jerusalem.	37
Makes a Peace with the Turks.	38
Taken Prisoner.	ibid.
Roxolana. See Mustapha.	

S.

Saladin (Sultan of Egypt) his Wars.	30
Takes Aleppo.	31
Takes Jerusalem.	32
Antioch.	33
Declining.	37
His Death.	38
Scanderbeg, his Descent.	139
Revolts from the Turks.	150
Seizes Croia.	151
	Also

Index to the First Volume.

<i>Also Petrella and Petra Alba yielded to him.</i>	151, 152
<i>Overthrows Alis Basha in a great Battel.</i>	153
<i>Gives Mustapha a great Overthrow.</i>	160
<i>Defeats Mustapha again.</i>	165
<i>A notable Stratagem of his.</i>	167
<i>Defeats and kills Feri-Basha.</i>	169
<i>Outwits Mahomet.</i>	172
<i>Takes Amesa Prisoner.</i>	194
<i>Kills Debreas, and routs the Turks.</i>	195
<i>Besieges Belgrade.</i>	196
<i>Defeated by Mustapha.</i>	197
<i>Makes peace with the Turks.</i>	205
<i>Renews the War.</i>	206
<i>Defeats Balabanus.</i>	208
<i>Defeats him a second time.</i>	209
<i>Kills Jacob, and routs his Army.</i>	212
<i>His Death.</i>	214
<i>Scio surprized by Pial-Basha.</i>	386
<i>Scodra or Scutari, besieged by the Turks.</i>	219
<i>Yielded by a Peace.</i>	222
<i>Selymus I. rebels against his Father.</i>	241
<i>Defeated.</i>	244
<i>Saluted Emperor.</i>	247
<i>Murders five of his Brothers.</i>	250
<i>Overthrows Achomates, and puts him to death.</i>	253
<i>Makes War upon the Persians.</i>	254
<i>His Order of Battel.</i>	256
<i>His Speech.</i>	257
<i>Takes Clamassum.</i>	260
<i>Overthrows Aladeules.</i>	261
<i>His Embassy to Campson, Sultan of Egypt.</i>	262
<i>Speech to his Soldiers.</i>	263
<i>Defeats the Egyptians, &c.</i>	266
<i>Marches to Egypt.</i>	270
<i>Takes Grand Cairo.</i>	272
<i>All Egypt submits to him.</i>	274
<i>His Death.</i>	277
<i>Selymus I. (Son of Solyman) at variance with his Brother</i>	
<i>Bajazet, defeats him.</i>	367
<i>Saluted Emperor.</i>	391
<i>Concludes a Peace with the Emperor Maximilian and the</i>	
<i>Persians.</i>	392
<i>Designs a War against the Venetians.</i>	393
<i>Invades Cyprus.</i>	395

Index to the First Volume.

152	<i>Conquers it.</i>	401
153	<i>His Fleet ruined at Lepanto.</i>	406
160	<i>Makes War upon the Moldavians, and the Turks over-</i>	
165	<i>thrown.</i>	417 & seq.
167	<i>His other Actions to his Death.</i>	423
169	<i>Sigeth besieged by the Turks.</i>	387
172	<i>Taken,</i>	388
194	<i>Sifeg besieged and taken by the Turks.</i>	464 & seq.
195	<i>Solyman (Sultan of Machan) his Adventures.</i>	71
196	<i>His Death.</i>	ibid.
197	<i>Solyman (Bajazet the first's Son) reigned at Adrianople.</i>	125
205	<i>Takes Prusa from his Brother Mahomet.</i>	127
206	<i>Dispossess'd of Adrianople by his Brother Musa, reco-</i>	
208	<i>vers it.</i>	128
209	<i>Delivered up to Musa, and strangled.</i>	129
212	<i>Solyman I. (the Magnificent) hardly persuaded of his Fa-</i>	
214	<i>ther's Death.</i>	279
386	<i>Takes Belgrade, and writes to the Grand Master of</i>	
219	<i>Rhodes.</i>	280
222	<i>Writes again.</i>	282
241	<i>Goes to the Siege of Rhodes.</i>	284
244	<i>Encouraged to continue it.</i>	289
247	<i>His Answer to the Grand Master's Embassy.</i>	291
250	<i>Has Rhodes surrendered to him.</i>	292
253	<i>His Compassion to the Grand Master.</i>	293
254	<i>Invades and is victorious in Hungary.</i>	294
256	<i>Takes Buda.</i>	296
257	<i>Lays siege to Vienna in vain.</i>	297 & seq.
260	<i>Besieges Gunz in vain.</i>	300
261	<i>Sends for Barbarossa.</i>	307
262	<i>Persuaded to make War upon Persia.</i>	311
263	<i>Pursues King Damas.</i>	312
269	<i>Babylon yields to him,</i>	313
270	<i>Ransacks Tauris.</i>	314
272	<i>Puts Ibrahim Basha to death.</i>	315
274	<i>Designs to invade Italy.</i>	324
277	<i>Falls upon the Venetians.</i>	325
her	<i>Makes a Peace with them.</i>	334
367	<i>Goes to Buda</i>	339
391	<i>Detains the Hungarian Nobility.</i>	340
th	<i>Reduces Hungary to a Province.</i>	341
392	<i>His Answer to Ferdinand's Embassy.</i>	342
393	<i>His Answer to the French Ambassador.</i>	345
395	<i>Sends a Fleet to aid the French.</i>	348
Com		Lays

Index to the First Volume.

<i>Lays siege to Gran, and takes it.</i>	350 & seq.
<i>Besieges and takes Alba Regalis.</i>	351 & seq.
<i>Put his Son Mustapha to death.</i>	361
<i>His Saying to Tzianger.</i>	ibid.
<i>Pardons his Son Bajazet.</i>	365
<i>Gets him and his Sons strangled in Persia.</i>	370
<i>His remarkable Saying in pardoning Pial-Basha.</i>	373
<i>Makes a Truce with Ferdinand.</i>	ibid.
<i>Prepares to attack Malta.</i>	375
<i>Besieges Sigeth.</i>	387
<i>His Death and Character.</i>	388
T.	
<i>Tamerlane, his Descent.</i>	113
<i>Makes War against Bajazet.</i>	ibid.
<i>Takes Sebastia, &c.</i>	115
<i>His Discourses with the Bassa of Natolia.</i>	116
<i>Overthrows Bajazet in a great Battel, and takes him Prisoner.</i>	117 & seq.
<i>His Sentence upon Bajazet.</i>	119
<i>Takes Grand Cairo.</i>	120
<i>Tangrolipix made Sultan of Persia.</i>	6
<i>Conquers Babylon.</i>	ibid.
<i>Overthrows Cutlu-Muses.</i>	7
<i>Tartars successful against the Turks.</i>	62
<i>Almost ruin'd their Empire in Asia.</i>	64
<i>Tauris taken and sack'd by the Turks.</i>	452 & seq.
<i>Tomombeius made Sultan of Egypt.</i>	266
<i>His Designs betray'd to the Turks.</i>	268
<i>Fights them most valiantly.</i>	269
<i>Distresseth the Turks in passing the Nile.</i>	273
<i>Taken and cruelly slain.</i>	ibid.
<i>Trapezond, the Empire of it set up.</i>	52
<i>Destroyed by Mahomet II.</i>	191
<i>Tripolis taken by the Turks.</i>	358
<i>Turcopoli, who they were.</i>	82
<i>Tunis, taken by Barbarossa.</i>	310
<i>Surrendered to the Emperor Charles V.</i>	322
<i>Surprized by Dragut, but dispossest by Auria.</i>	357
<i>Taken by the Turks.</i>	423
<i>Turks, their Origin.</i>	1 & seq.
<i>Their Country, and leaving it.</i>	45
<i>Turn Mahometans.</i>	6
<i>Take Neo-Cesaria, and routed.</i>	8
	De-

Index to the First Volume.

<i>Defeated by the Christians.</i>	13
<i>Driven out of Persia.</i>	42
<i>Their Kingdom at an end in Syria.</i>	63
<i>Rent in pieces.</i>	67
<i>Beginning of their Empire.</i>	71
<i>When invited to Europe.</i>	81
<i>Overthrown at Philes.</i>	85
<i>Their Settlement and Progress in Europe.</i>	94, 95
<i>Fail to take Malta.</i>	385
<i>Conquer Cyprus.</i>	401
<i>Losses in Persia.</i>	433, 436, 439
<i>Tyre, taken by the Christians.</i>	19

V.

<i>Varna, a great Battel there between the Christians and Turks.</i>	156
<i>Venetians at War with the Turks.</i>	205
<i>Loss Negropont.</i>	215
<i>Loss Cyprus.</i>	405
<i>Make a Peace with the Turks.</i>	417
<i>Vienna besieged in vain by Solyman.</i>	297 & seq.
<i>Valiere (Grand Master of Rhodes) his Answer to Solyman.</i>	282
<i>More of him.</i>	293
<i>Uladislaus (King of Hungary) takes Sophia.</i>	148
<i>Is overthrown in a great Battel at Varna.</i>	156
<i>Slain.</i>	157
<i>Ufün Caffanes, King of Persia, his Claim to Trapezond.</i>	217
<i>Overthrows the Turks.</i>	ibid.

W.

<i>Wallachia ravaged by the Turks.</i>	145
<i>Weisbrun taken by the Turks</i>	465
<i>Wibitz taken by the Turks.</i>	461

Z.

<i>Zemès overthrown by Bajazet II. his Brother.</i>	228
<i>His Letter to him.</i>	229
<i>Flies to Rhodes.</i>	230
<i>Poisoned at Rome.</i>	233

*

T H E



THE
INDEX
TO
The Second Volume.

A.

A B A F F I (Prince) <i>his Death.</i>	415
Acropolis <i>described</i>	324
Achmet I. <i>his first Actions.</i>	41
Breaks off the Treaty with the Christians.	41
Immoderate in his Pleasures.	45
Concludes a Peace with the Emperor.	61
Pardons the Bassa of Aleppo.	64
Like to be killed by a Dervisch.	70
He enters Constantinople in State.	70
Makes a League with Holland.	72
Puts the Grand Visier to death.	75
His own Death, &c.	87
Achmet II. <i>advanced to the Throne and characterized.</i>	426
Has Twins born to him.	460
A Design form'd to dethrone him.	464
Receives a Persian Embassy.	463
His Death.	498
Aglimon <i>destroyed by the Florentines.</i>	73
Agria <i>besieged and taken by Mahomet III.</i>	12, 13
Described and surrender'd to the Christians.	353
Alba Regalis, <i>besieged and taken by the Christians.</i>	22, 23
Retaken by the Turks.	25

Index to the Second Volume.

<i>Its Suburbs surprized by the Christians.</i>	33
<i>Blockaded</i>	374
<i>A Mutiny.</i>	375
<i>Surrendered to the Christians</i>	377
<i>Ambassador (French) imprisoned in Turkey.</i>	91
<i>Ambassy (Imperial) to Turkey.</i>	175
<i>Murath IV. his first Actions.</i>	106
<i>Frightened with Lightning.</i>	113
<i>Impales the French Interpreter.</i>	115
<i>His Cruelties.</i>	117
<i>He sets out for Persia.</i>	120
<i>His Patience and Labours.</i>	121
<i>Gets Revan by Treachery.</i>	ibid.
<i>Returns to Constantinople.</i>	ibid.
<i>Prepares for Persia again.</i>	123
<i>His extravagant Pleasures and Cruelties.</i>	124
<i>Besieges Babylon.</i>	127
<i>Takes it.</i>	128
<i>Makes Peace with the Persians.</i>	129
<i>Grows sick with his Debaucheries.</i>	ibid.
<i>His Death, &c.</i>	130
<i>An odd Adventure of his.</i>	ib. &c.
<i>Arabia, a Rebellion there.</i>	488
<i>Arad and St. Job taken by the Imperialists.</i>	305
<i>Arcadia and Termis submit to the Venetians.</i>	303
<i>Argos described.</i>	299
<i>Turks defeated there.</i>	300
<i>Articles, of Peace between the Emperor and Turks.</i>	61
	85, 86
<i>Proposed by the English Ambassador to Sultan Osman.</i>	91
<i>Of Peace between the Turks and Poles.</i>	102
<i>Of Peace between the Emperor and Sultan Morat.</i>	109
<i>Between the Poles and Turks.</i>	119
<i>Between the Imperialists and Turks.</i>	172
<i>Between the Poles and Tartars.</i>	177
<i>Of the Surrender of Candia.</i>	187
<i>Of Alliance between the Emperor and Poles.</i>	207
<i>Proposed by the Turks.</i>	208
<i>Altoph, besieged by the Turks in vain.</i>	135
<i>Abandon'd by the Cossacks.</i>	ibid.
<i>Athens, taken by the Venetians.</i>	325
<i>Avania, of the Dutch.</i>	160

Index to the Second Volume.

B.

Babotz attacked in vain by the Christians.	39
Bagdat, besieged by the Turks in vain.	113
<i>Besieged again, and taken.</i>	127, 128
Barcan surrendered to the Imperialists.	224
Batchin taken by the Imperialists.	338
Beghs of Egypt rebel.	166
Belgrade described.	38
<i>Besieged by the Imperialists.</i>	38
<i>Taken by Assault.</i>	38
<i>Besieged by the Turks.</i>	417
<i>Taken.</i>	418
<i>Besieged by the Imperialists.</i>	469
<i>Siege raised.</i>	470
Buda, besieged in vain by the Christians.	10
<i>In Distress.</i>	17
<i>Besieged again by them.</i>	20
<i>Siege raised.</i>	27
<i>Besieged again, and described.</i>	252, &c
<i>The Imperialists quit the Siege.</i>	250
<i>Besieged again.</i>	300
<i>Taken.</i>	312
<i>Like to be betray'd to the Turks.</i>	334

C.

Calamata, Turks defeated there by the Venetians.	271
Caminiac taken by the Turks.	191
Candia besieged by the Turks.	178
<i>Siege pursued.</i>	181, 183, 184, 185
<i>Surrendered.</i>	187
Canea taken by the Turks.	141
<i>Described.</i>	441
<i>Besieged by the Venetians.</i>	ibid.
<i>Succours put in by the Turks.</i>	444
Canina described.	409
<i>Surrendered to the Venetians.</i>	410
<i>Demolished.</i>	422
Canisia besieged by the Turks.	20
<i>Surrendered.</i>	21
<i>Besieged in vain by the Germans.</i>	23
<i>Besieged by Serini.</i>	167
	Sur

Index to the Second Volume:

	<i>Surrendered to the Imperialists.</i>	406
	Caramania (<i>the Basha of</i>) rebels against Mahomet III.	19
	<i>Put to death.</i>	ibid.
30	Castle-Nuovo, describ'd.	327
113	<i>Besieged.</i>	ibid.
128	<i>Surrendered to the Venetians.</i>	331
224	Characters of the Imperial Generals.	412, &c.
338	Chielisa attack'd by the Turks, and relieved.	287
166	Cicala overthrown by the Asiatick Rebels.	45
38	Ciclut besieged by the Venetians.	475
381	<i>Surrendered.</i>	476
383	<i>The Turks beaten in their attempt to recover it.</i>	477
417	<i>Besieged again by them without Success.</i>	478
418	Cimmerii and Mainots inclined to the Venetians, against	
469	<i>the Turks.</i>	258
470	Clausenburg besieg'd in vain by the Turks.	155
10	Clobuc described.	478
17	Confederacy of the Christians against the Turks.	2
20	Coningsmark, Count, his Death.	364
27	<i>His Character.</i>	369
&c.	Constanizza taken by the Imperialists.	385
250	Constantinople, Tumults there.	53
300	<i>Marriages solemnized there.</i>	68
312	<i>A great Plague in it.</i>	155
334	<i>A great Fire.</i>	467
	<i>A Prodigy there.</i>	492
	Corinth abandon'd by the Turks.	321
	<i>Described.</i>	449
271	<i>Burnt by the Turks.</i>	451
191	Cornaro (General) his Death and Character.	410
178	Coron described.	260
189	<i>Besieged by the Venetians.</i>	264
187	<i>Taken.</i>	269
141	Coroski (Prince) makes his Escape.	90
441	Cossacks come to the Bosphorus.	107
bid.		
444		
409	D.	
410	Daout (<i>Basha</i>) strangled.	104
422	Demands of the Imperialists from the Turks.	389
20	<i>Of the Venetians and Poles.</i>	ibid.
21	Duare surprized by the Morlaques.	247
23	<i>Besieged by the Turks, who are defeated.</i>	272, 273
167	Vol. III.	E.
Sur	M m	

Index to the Second Volume.

E.

Egina described.	457
English Affairs in Turkey.	161
Erzurum besieg'd by the Turks.	110
Esperies taken by the Imperialists.	282
Esseck-Bridge burnt by Serini.	165
Esseck abandon'd by the Turks.	338
They attack it in vain.	419

F.

Frost, a great one.	28
---------------------	----

G.

Garzoni (Andrew) his Death and Character.	363
Geno surrendered to the Imperialists.	465
Gissa taken by the Venetians.	143
Grabusa described.	436
Betrayed to the Turks.	438
Gran besieged by the Christians.	5
Surrendered.	7
Besieged in vain by the Turks.	43, &c.
Besieged and taken by them.	56, 57
Taken by the Imperialists.	225
Great-Waradin surrendered to the Imperialists.	439

H.

Harbord (William) Esq, sent Mediator to Turkey.	438
Hatwan, besieg'd and taken by the Imperialists.	12
Recovered again.	37
Huffey (Sir William) sent to mediate a Peace between the Allies and the Turks.	428

I.

Jacai, his History.	78
Janizaries, mutiny at Constantinople.	25
They and the Spahies mutiny again.	30
Formality in making a Janizary.	180
Jassi taken by the Poles.	314
Ibrahim made Sultan, and how.	133

Index to the Second Volume.

<i>His Weakness.</i>	134
<i>His Passion against the Venetians.</i>	138
<i>Design upon Candia.</i>	140
<i>Begins that War.</i>	143
<i>His extravagant Amours.</i>	144
<i>A Conspiracy against him.</i>	ib.
<i>Knocks out his own Brains.</i>	145
<i>His Character.</i>	ib.
<i>Jewel, a valuable one found at Constantinople.</i>	206
<i>Illock taken by the Imperialists.</i>	378

K.

<i>Kara Mustapha made Visier.</i>	197
<i>His Rapaciousness and Severity.</i>	198
<i>Imprisons the French, and puts a Trick upon the English Ambassador.</i>	201
<i>Imprisons the Bailo.</i>	202
<i>Troublesome to the Dutch Minister.</i>	ib.
<i>For a War against the Emperor.</i>	203
<i>Summons Vienna.</i>	213
<i>Routed at Vienna.</i>	220
<i>Put to death.</i>	226
<i>Karefta, Battel there between the Christians and Turks.</i>	13, 14
<i>Killer (Aga) a Story of him.</i>	137
<i>Knin besieged by the Venetians.</i>	370
<i>Described.</i>	371
<i>Surrendred.</i>	372
<i>Kuperlee, (the Prime Visier) his Death.</i>	155
<i>Kuperlee his Son's Death, and Character.</i>	197
<i>Kuperlee (Mustapha) made Visier.</i>	403
<i>Slain.</i>	433
<i>Nobly characteriz'd.</i>	434

L.

<i>Lepanto abandon'd by the Turks.</i>	321
<i>Described.</i>	451
<i>Besieged in vain by the Turks.</i>	452
<i>Letter of Staremberg to the Duke of Lorain about Vienna.</i>	217
<i>Of the Prime Visier to the Sultan about a Peace.</i>	317
<i>Leventz yields to the Imperialists.</i>	169
M m 2	Lippa

Index to the Second Volume.

Lippa taken by the Imperialists.	377
Recover'd by the Turks.	420

M.

Mahomet III. murders his Brethren.	i
Rude Speech of a Janizary to him.	4
Appeases the Rebels in Asia.	32
Makes a Truce with the Imperialists.	39
His Death, and Character.	ib.
Mahomet IV. ascends the Throne.	147
His extravagant Hunting.	156
Rectifies the Coin.	158
Seeks to destroy his Brother.	172
Sends a Message to the Visier in Candia.	179
Makes Alterations and Festivals in his Court.	194
Designs a War in Hungary.	203
Seeks a Peace with the Emperor in vain.	281
His Government imbroil'd.	315
His Army mutinies, is deposed.	343
His Death, and Character.	460
Malvasia describ'd.	393
Blockaded.	394
Surrendred to the Venetians.	408
Medina, a strange Vision there.	94
Megara describ'd.	451
Michael, Vayvod of Wallachia, his Success against the Turks.	3
Misitira describ'd.	323
Modon describ'd.	295
Besieged by the Venetians.	296
Surrendred.	297
Mohatz, Turkish Army routed there by the Imperialists.	337
Moldavia taken by the Poles.	11
Alexander made Prince of it.	79
His various Fortune.	81
Defeats the Turks and Tartars.	82
Mongatz attack'd in vain by the Imperialists.	306
Surrendred.	354
Moravia ravaged.	53
Morea describ'd.	260
Quitted by the Turks.	321
Moi laques oppress'd, fall on the Turks.	229

Morosini

Index to the Second Volume.

Morofini (<i>Doge</i>) his <i>Death and Character.</i>	458
Muscovites <i>League against the Turks.</i>	313
<i>March against the Tartars.</i>	332
<i>Their Offers at Vienna.</i>	354
Mustapha <i>put on the Throne.</i>	89
<i>Deposed.</i>	ib.

N.

Napoli di Romania <i>described.</i>	298
<i>Besieged.</i>	300
<i>Surrendred.</i>	302
Narenta, <i>River, described.</i>	473
Natolia, <i>a Rebellion there.</i>	114
Navarino <i>described.</i>	290
<i>Surrendred to the Venetians.</i>	291
Navarino (<i>New</i>) <i>described and besieged.</i>	292
<i>Surrendred to the Venetians.</i>	294
Negropont <i>described.</i>	357
<i>Besieged by the Venetians.</i>	359
Neuhausel, <i>Heydukes drove out of it.</i>	52
<i>Besieged and taken by the Turks.</i>	163
<i>Besieged by the Imperialists in vain.</i>	208
<i>Besieged again.</i>	277
<i>Taken.</i>	281
Niomecz <i>taken by the Poles.</i>	436
Nissa <i>taken by the Imperialists.</i>	401
<i>Recover'd by the Turks.</i>	416
Nitra <i>taken by the Imperialists.</i>	168
Norin-Castle, <i>surprized by the Venetians.</i>	273
<i>Abandoned by the Venetians.</i>	303
Novigrade, <i>taken by the Turks.</i>	164

O.

Orchan <i>poisoned.</i>	191
Orsova <i>taken by the Turks.</i>	420
Osman <i>made Sultan.</i>	89
<i>Sends an Embassy to France and England.</i>	91
<i>His solemn Oath to Bethlem Gabor.</i>	93, &c.
<i>Besieges the Polish Camp, and makes an Accommodation with them.</i>	95, 96
<i>Marries.</i>	97
<i>Articles proposed to him by the English, answered by the Visier.</i>	ib.

Index to the Second Volume.

<i>Pretends a Pilgrimage to Mecca.</i>	99
<i>Is deposed and strangled.</i>	ibid.
<i>His odd Dream before his Death.</i>	100

P.

<i>Paget (Lord) sent Mediator to Turkey.</i>	438
<i>His Audience at the Porte.</i>	455
<i>Pursues his Negotiations.</i>	465
<i>Panigra, assaulted by the Turks.</i>	179
<i>Patras described.</i>	318
<i>Abandoned by the routed Turks.</i>	320
<i>Peace, false Overtures of it by the Turks.</i>	43
<i>Persians successful against the Turks.</i>	46
<i>Defeat Cicala Bassa.</i>	58
<i>Of their Affairs.</i>	67
<i>Take Bagdat.</i>	108
<i>Lose it, and make a Peace.</i>	128, 129
<i>Peterwaradin taken by the Imperialists.</i>	378
<i>Petrina taken by the Christians.</i>	9
<i>Poles refuse Tribute to the Turks, and defeat them.</i>	192, 193
<i>Worsted at Barcan.</i>	224
<i>Their Campaign.</i>	274
<i>More concerning them.</i>	332
<i>Bombard Caminieci.</i>	333
<i>Unactive.</i>	373
<i>Their Campaign.</i>	397
<i>Differ with the Emperor about Sepusia.</i>	455
<i>Solicited to a Peace by the Tartars.</i>	471
<i>Send an Envoy to Adrianople.</i>	472
<i>Possaga taken by the Imperialists.</i>	338
<i>Prevesa besieged by the Venetians.</i>	246
<i>Prezecop besieged by the Muscovites.</i>	396
<i>They quit it.</i>	397

R.

<i>Raab surprized and taken by the Christians.</i>	15
<i>Turks endeavour to surprize it.</i>	136
<i>Revan betray'd to the Turks.</i>	121
<i>Recovered by the Persians.</i>	122
<i>Romelia blown up by the Turks.</i>	321

S.

Index to the Second Volume.

S.

Sabatai, the false Messiah.	175
Sacmar taken by the Heydukes.	52
Salankemen, great Battel there.	433
<i>Presages of the Battel.</i>	434
Santa-Maura described.	243
<i>Besieged by the Venetians, and surrendered.</i>	244, &c.
Scio, a short History of it, and described.	480
<i>Besieged by the Venetians.</i>	481
<i>Surrendered.</i>	483
Scrivano rebels in the East.	22, 24
<i>His Death.</i>	28
Segedin surrendered to the Imperialists.	313
Semendria taken by the Turks.	416
Serini (Count) put to death.	188
Serinswar besieged by the Turks.	167
Shaitan, Serafquier, put to death, and his Character.	284
Sigeth surrendered to the Imperialists.	399
Sign described, and besieged by the Venetians.	271
<i>Taken.</i>	305
<i>Attacked in vain by the Turks.</i>	326
Soczowa taken by the Poles.	412
Solmoz Lugos, &c. surrendered to the Imperialists.	377
Solyman II. advanced to the Throne.	345
<i>His Person and Character.</i>	ibid.
<i>Sends an Embassy to Vienna for a Peace.</i>	373
Sorok taken by the Poles.	436
<i>Attacked in vain by the Turks.</i>	453
Spalmadores described.	484
Sporca (Sultana) the Story of her.	196
Speech of Foscarini against the Venetians entering into a	
<i>War against the Turks.</i>	230
<i>Of Valiero's for it.</i>	235
<i>Of Stephen Cornaro for attacking Castel-Nuovo.</i>	241
<i>Of others against it.</i>	242
<i>Of Stephen Valiero against abandoning Norino.</i>	303
<i>Of the Turkish Envoy to the Emperor.</i>	387
<i>The Answer.</i>	ibid.
<i>Of the Captain-General about the Siege of Canea.</i>	445
Stiria and Austria ravaged by Revolters.	55

Index to the Second Volume.

T.

Tartary, <i>Troubles there.</i>	123
Tauris taken by the Persians.	37
By the Turks.	109
Tekeli made General.	198
Made King of Hungary.	206
Made Prince of Transylvania.	475
He defeats Heuster.	ibid.
Is driven out of Transylvania.	416
Temeswaer besieged by the Transylvanians.	11
Relieved.	12
Titul taken by the Imperialists.	379
Recovered by the Turks.	431
Tokay and Kalo submit to the Emperor.	282
Transylvania, <i>Troubles there.</i>	65
Reduced by the Imperialists.	338
Turks overthrown.	3, 6, 7, 8
Defeat the Transylvanians.	9
Defeated themselves.	23, 34, 35
Civil War among them.	50
Defeated by the Persians.	64
Make a League with Holland.	72
Battel between them and the Persians.	92
At War with the Poles.	95
Accommodation between them.	96
Disorders of their Empire.	104
Overthrow the Persians.	111
Fight between them and the Poles.	118
An odd Custom among them.	139
They treat with Capello.	150
March to Hungary.	159
They defeat Forgatz.	162
Defeated by Serini.	164
Overthrown at Raab.	171
Besiege Candia.	171
Take it, and their Loss computed.	187
Besiege Vienna.	212
Propose a Treaty to the Imperialists.	277
Defeated by the Imperialists.	280
Sue for Peace.	281
Imprison Tekeli.	283
Defeated by the Venetians.	294
	Propose

Index to the Second Volume

<i>Propose a Peace.</i>	311
<i>In Confusion.</i>	315
<i>Their Army mutinies.</i>	339, 346, 347
<i>Their Proposals of Peace.</i>	388
<i>Routed by the Prince of Baden.</i>	400, 401
<i>Their Proposals of Peace.</i>	403
<i>Consultation of their Divan.</i>	404
<i>They rout Straffer.</i>	405
<i>Tempt the Poles to a separate Peace.</i>	454

V.

<i>achia betray'd to the Turks.</i>	51
<i>accia taken by the Imperialists.</i>	252
<i>allona, Algerine Pyrates destroyed here by the Venetians.</i>	125
<i>Described.</i>	408
<i>Surrendred to the Venetians.</i>	410
<i>Besieged by the Turks.</i>	422
<i>Deserted by the Venetians.</i>	423
<i>enetians beat the Turks at Sea.</i>	149, 151, 152
<i>Lose Candia.</i>	187
<i>Enter into an Alliance against the Turks.</i>	239
<i>Their Preparations for War.</i>	240
<i>Worst the Turks at Sea.</i>	408
<i>Dissatisfied with the Conduct of their Fleet.</i>	487
<i>They abandon Scio.</i>	498
<i>ergoraz described.</i>	411
<i>Surrendred to the Venetians.</i>	ibid.
<i>icegrade taken by the Christians.</i>	7
<i>Besieged and surrendred to the Turks.</i>	52
<i>Taken by the Imperialists.</i>	250
<i>ienna besieged by the Turks.</i>	212, 214, &c.
<i>Siege raised.</i>	221
<i>Cross erected in rooms of a Half-Moon there.</i>	222
<i>scopia taken by the Imperialists.</i>	492

W.

<i>Varadin besieged in vain by the Turks.</i>	116
<i>Besieged again and taken.</i>	154
<i>Vidin taken by the Imperialists.</i>	401
<i>Recovered by the Turks.</i>	416

Y.

Index to the Second Volume.

Y.

<i>Yedic rebels in Asia.</i>	35
<i>Proclaimed King of Natolia.</i>	39
<i>Defeated and slain.</i>	39
<i>Yeghen commands the Turkish Army.</i>	35
<i>Justifies his Conduct.</i>	35
<i>Rebellious.</i>	35
<i>Puts the Tartar's Son to death.</i>	39
<i>Slain.</i>	39

Z.

<i>Zwaliez and Cochin taken by the Poles.</i>	249
<i>Zernata described, and surrendered to the Venetians.</i>	269



THE
INDEX
TO

The Third Volume.

A.

A Chmet III. raised to the Turkish Throne.	105
<i>Puts a young Prince to death.</i>	113
Adrianople, a great Fire there.	99
Ambassy (Persian) to the Porte.	37
<i>Imperial to the Porte.</i>	110
<i>His Audience.</i>	ib.
Arta submits to the Venetians.	180
Articles of Peace between the Emperor and the Turks.	81
<i>Between Poland and the Turks.</i>	84
<i>Between the Muscovites and the Turks.</i>	86
<i>Of a new Truce between them.</i>	92
<i>Of Peace between the Venetians and Turks.</i>	94
<i>Between the Muscovites and Turks.</i>	126
<i>Others.</i>	131
<i>Between the Turkish Envoy in Holland, and the Mar-</i> <i>quiss of Langallery, &c.</i>	156
<i>Of the Capitulation of Temeswaer.</i>	165
<i>Of the Capitulation of Belgrade.</i>	190
<i>Of Peace at Passarowitz.</i>	200
Asoph described.	10
<i>Besieged, and then blocked up by the Muscovites.</i>	ib.
<i>Formally besieged.</i>	25
	<i>Surrendered.</i>

Index to the Third Volume.

Surrendered. 27
Delivered up to the Turks. 13

B.

Belgrade described. 182
Besieged. 183
Great Battel here between the Christians and Turks. 187
Capitulates. 190
Bihatz besieged by the Germans. 44
Siege raised. 45
Bruncovan (Constantine) Hospodar of Wallachia, deposed. 146
Put to death. 149

C.

Carlowitz, Conferences there about a Peace, between the Imperial and Turkish Plenipotentiaries. 70, 71
Between the Turks and Venetians. 27
Altercations between them. 75
The Demands and Arguments of the Venetian Plenipotentiary about Dalmatia. 78
Cantacuzen (Stephen) chosen Hospodar of Wallachia. 148
Deposed and put to death. 173
His Successor. ib.
Cham of Tartary, a Friend to the King of Sweden. 119
Christian executed in Turkey for altering his Opinion in Religion. 112
Conference between the Turkish and Dutch Envoys at Vienna. 121
Between the Polish, Turkish, and Tartarian Envoys. 133, to 144
Between the Emperor's Envoy and the Turkish Ministers. 152
Constantinople, a Fire in it. 32
Another. 114
Corfu described. 168
Besieged by the Turks. 170
They break up the Siege. 172
Corinth taken by the Turks. 151

D.

Index to the Third Volume.

D.

Doboy-Castel <i>surrendered to the Imperialists.</i>	54
Dulcigno <i>besieged by the Venetians.</i>	21
<i>Siege raised.</i>	22

F.

Falczin, <i>Peace concluded there between the Muscovites and Turks.</i>	126
Full Powers of the Turks <i>defective at Passarowitz.</i>	169
<i>New ones sent.</i>	197

G.

Galga (<i>Sultan</i>) <i>his death.</i>	108
---	-----

I.

Imuski <i>taken by the Venetians.</i>	179
John III. <i>King of Poland, his Death and Character.</i>	28

L.

Liberacchi <i>sides with the Venetians.</i>	23
Letter of <i>Sultan Mustapha to his Officers.</i>	11
<i>Of the Sophi of Persia to Sultan Mustapha, and his Answer.</i>	38
<i>Of the Emperor to the King of England, about the Battle of Zenta.</i>	52
<i>Of the Czar to the Sultan.</i>	117
<i>Of Prince Eugene to the Prime Visier.</i>	152, 153
<i>Of the Grand Signior to the States-General.</i>	174
<i>Of the same to the Regencies of Algiers, &c.</i>	176
Lippa <i>taken and demolished by the Turks.</i>	15
Luctish <i>surrendered to the Muscovites.</i>	28
Lugos, <i>Imperialists under Veterani defeated there.</i>	17

M.

Maurocordato (Nicholas) <i>made Hospodar of Wallachia.</i>	173
<i>Taken Prisoner by the Germans.</i>	174
Mezzomorto's <i>Death.</i>	99
	Morea,

Index to the Third Volume.

Morea, Turks <i>make an Irruption into it.</i>	
<i>Conquered by them.</i>	15
Muscovites, <i>their Campaign.</i>	
<i>Propose an Alliance at Vienna</i>	2
<i>Enter into the Alliance against the Turks.</i>	2
<i>Their Campaign.</i>	5
<i>Their Proposals at Vienna about a Peace.</i>	6
Moldavians <i>suppos'd in their Interest against the Turks</i>	12
<i>ib</i>	
Muscovites <i>intrench.</i>	
Mustapha <i>advanced to the Throne.</i>	
<i>His first Actions.</i>	2, 1
<i>Taxes Land.</i>	1
<i>Gives a Donative to the Soldiery.</i>	1
<i>Marches to Hungary.</i>	1
<i>Defeats Veterani.</i>	1
<i>His strict Discipline.</i>	1
<i>His triumphant Entry into Constantinople.</i>	ib
<i>Returns to Hungary.</i>	3
<i>Fights the Battle of Olasch.</i>	3
<i>Alters the Coin.</i>	3
<i>His Concessions to the Asiatick Rebels.</i>	4
<i>Deposed.</i>	10

O.

Olasch, <i>a great Battel at it between the Christians and</i>	
<i>Turks.</i>	3
<i>Reflections upon it.</i>	4

P.

Paget (Lord) <i>renews the Mediation of a Peace between</i>	
<i>the Turks and Christians.</i>	5
<i>Arrives at Belgrade.</i>	6
<i>The Order of his passing the Save.</i>	6
<i>Settles the Passports.</i>	6
<i>Makes, with the Dutch Mediator, other Regulations.</i>	6
<i>Treats all the Ambassadors upon the Peace.</i>	8
<i>Visits the Turkish Plenipotentiary.</i>	8
Passarowitz, <i>the Place of Congress for a Peace.</i>	19
<i>Peace concluded.</i>	20
Patriarch (Greek) <i>rash.</i>	4
Poles, <i>their Affairs.</i>	
<i>Demands about a Peace.</i>	6
<i>Conference between their Envoys and those of the Turk</i>	
<i>and Tartars.</i>	13

Index to the Third Volume.

<i>Crevesa taken by the Venetians.</i>	179
<i>Truth, Battel there between the Turks and Muscovites.</i>	125
<i>Another Account of the Battel.</i>	128

S.

<i>Blankemen, the Disposition made by the Imperialists for a Battel there.</i>	160
<i>An Account of the Battel.</i>	161
<i>Speech in the Venetian Senate, for the using of Men of War.</i>	7
<i>One in favour of the use of Gallies.</i>	8
<i>Of the Cham of Tartary, against the Muscovites</i>	116
<i>St. Francis Church turn'd into a Mosque.</i>	42
<i>St. Maura recovered by the Venetians.</i>	173
<i>Stanton (Sir Robert) Ambassador in Turkey.</i>	99
<i>Sweden (King of) expostulates with the Visier about the Peace with the Muscovites.</i>	130
<i>His Interest declines in Turkey.</i>	133
<i>Refuses to quit his House.</i>	145
<i>Taken Prisoner.</i>	ib.
<i>Returns home.</i>	146

T.

<i>Tekeli neglected by the Turks.</i>	30
<i>Ordered to the Turkish Camp.</i>	32
<i>Declared King of Hungary, and his Afflictions.</i>	46
<i>Temeswaer besieged by the Imperialists.</i>	163
<i>Surrendred.</i>	167
<i>Not described, and taken by the Turks.</i>	150, 151
<i>Fortress taken and demolished by the Turks.</i>	16
<i>Take it again.</i>	49
<i>Turks defeated by the Venetians at Argos.</i>	5
<i>Their Designs in Hungary.</i>	48
<i>Inclined to Peace.</i>	53
<i>Their Proposals.</i>	60
<i>Their Preliminary Instructions.</i>	63
<i>Rebel at Constantinople.</i>	102
<i>Limits settled between them and the Muscovites.</i>	109
<i>Truce between them and the Muscovites.</i>	115
<i>They consult the Musti about a War with the Muscovites.</i>	121
<i>Take</i>	

Index to the Third Volume.

<i>Take the Field against them.</i>	123
<i>Attack them in their Intrenchments.</i>	128
<i>Quarrel with the Venetians, and declare War.</i>	140
<i>Their Acts of Humiliation.</i>	154, 155
<i>Defeated at Salankemen.</i>	161
<i>Their Account of that Battel.</i>	162
<i>Civilly dismiss the Emperor's Resident.</i>	167
<i>Approach the Christian Camp before Belgrade.</i>	188
<i>Routed.</i>	188
<i>Their Loss.</i>	189

V.

<i>Venetians engage the Turks at Sea,</i>	7
<i>Worst them at Sea.</i>	24
<i>More concerning them.</i>	57, 58
<i>Willing to yield Arto, Seromero, &c. to the Turks.</i>	77
<i>Dispute between theirs and the Dutch Minister about</i>	100
<i>Precedency at the Porte.</i>	100
<i>Decided.</i>	100
<i>Declare War against the Turks.</i>	151
<i>Re-possess St. Maura.</i>	173
<i>Fight the Turks at Sea.</i>	177, 178
<i>Vipalanca taken by the Imperialists.</i>	51
<i>Vonizza abandon'd by the Turks.</i>	178

Z.

<i>Zenta, great Battel there, between the Imperialists and</i>	5
<i>Turks.</i>	5



F I N I S.

123
128
149
155
161
162
167
185
188
189

7
24
7, 58
5, 77
abo
IC
IC
15
17
17
5
17

an
5